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Ron Smith

ISAIAH

ACCORDING TO THE

SEPTUAGINT

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THE BOOK OF ISAIAH

ACCORDING TO THE

SEPTUAGINT

(CODEX ALEXANDRINUS)

TRANSLATED AND EDITED BY

R. R. OTTLEY, M.A.

I. INTRODUCTION AND TRANSLATION
WITH A PARALLEL VERSION
FROM THE HEBREW

SECOND EDITION

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TO A PARENT
AND A PARENT'S MEMORY.

"FOR ALL LIVE UNTO HIM."

Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. ROM. ii. 10.

καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα Κυρίῳ ἐν χώρᾳ Αἰγύπτου. ISAI. xix. 20.

PREFACE.

SUPPOSING that a fair classical scholar, accustomed to read the New Testament in Greek, bethought himself of turning to the Septuagint, it is probable that he would meet with some disappointment (assuming him to be no Hebraist). He would expect to be approaching a step nearer to the original than while confining himself to the English Version; but he might be sorely puzzled by what he found. Let him open at Isaiah's famous twenty-eighth chapter: why are the 'drunkards' of Ephraim transformed into 'hirelings'? the fat 'valley' into a 'hill'? whence comes 'rest to the land'? and, passing over verse 8, why has 'precept' become 'affliction,' while 'line' wears the guise of 'hope'?

Hereupon it would be discouraging to one who knows that annotated editions of the classics, and of books of the New Testament in Greek, are abundant, to find that, in the case of the Septuagint, they practically do not exist. He might try to read elsewhere in the Bible, especially in the Pentateuch and historical books, with better results; but divergences from the familiar sense, and sometimes unintelligible words or phrases, would still perplex him here and there. In 2 Kings v., for instance, his path would be comparatively easy at first; but verses 16—18 would appear more hazy, and εἰς δεβραθὰ τῆς γῆς (cf. Genesis xxxv. 16, xlviii. 7) would confront him in verse 19. And to the ordinary reader, the search for the explanation of these things would be often difficult and inconvenient.

The main objects of the present attempt, when it began to take shape, were two: first, to interest modern Hellenists—those who have Greek, but little or no Hebrew—in the Bible of the Hellenists, as largely used by the New Testament writers, the oldest Version of the Old Testament Scriptures; second, to set forth, in the portion chosen, the relation of that Version to the

original Hebrew. In the endeavour to do this, many instances have been noted, where the Hebrew, which the Greek translators evidently believed that they had before them, differs from the text which we now possess. From the character and extent of the differences, some idea can be formed, whether they were right in their belief, and consequently have preserved to us an older, and presumably superior text of the Hebrew: or were wrong, and constantly misread their Hebrew, besides at times misinterpreting it. For Isaiah, the result of the examination seems to me, on the whole, clear; though it was no part of my original aim to establish it, nor of my expectation to find it. It will not of course be necessarily true in the same measure, or even at all, for other parts of the Bible: and it may not be accepted without deductions. But briefly, the result seems to be, that the translators' mistakes in reading (however ample their excuse) are so numerous, ranging in their effect from minute points to the wreck of whole sentences, that their view cannot carry weight as to the real Hebrew text of their day. The Hebrew text, as we know it, is rather negatively fortified by the disclosure of their mistakes, than impugned on real authority derived from them. Yet our respect for the Alexandrian translators is likely to increase rather than lessen, as we learn to appreciate their difficulties, while noting their errors. They deserve all the honour due to pioneers, thanks to whose struggles other and weaker men walk safely, where they stumbled. Their praise is even in the Gospel.

The appeal which this book makes is distributed among various classes of readers, between which it must risk falling, equally disregarded by all. To the Old Testament student it offers, with great diffidence, a collection of some points for his notice, which else he would have had to bring together for himself, or to solve as he went; to the Greek scholar an attempt at guidance amid the peculiar difficulties of the Septuagint; and to the general reader an outline of the questions at issue, and parallel renderings, for comparison, from the Hebrew and the Greek, by means of which he may do something to examine them for himself.

A word is perhaps needed with regard to the notes. It was necessary to make them short, and the second volume is intended to provide fuller notes, especially on the Greek text and language. The convenience of the reader has been the main object in view. Alternative renderings have been given when their importance seemed to justify it, and various readings, especially those of Cod. B, on the right-hand pages. Some famous and difficult passages in the Hebrew have, on the other hand, been very briefly dismissed, and alternative renderings and views occasionally left unnoticed, simply because only full treatment of them could be satisfactory; and this, which was impossible here, must be sought in the standard commentaries on Isaiah.

I have found myself indebted, at every turn, to the authors of these standard works, and to books on the Septuagint in general. Though the subject-matter of the Book of Isaiah is mainly outside the scope of this work, much is necessarily owed to such editors as Delitzsch, Kay (in the *Speaker's Commentary*), Cheyne, Alexander, Albert Barnes, and Skinner (*Camb. Bible for Schools*); also to Professor Driver's 'Isaiah' in the *Men of the Bible* series, and Prof. W. E. Barnes' two concise little volumes in the *Churchman's Bible*. For other aspects of the subject, Field's *Hexapla*, and the new Oxford *Concordance to the Septuagint*, deserve the thanks of every student. But my greatest direct debts are, I think, to Prof. Swete's *Introduction to the Old Testament in Greek*, and even more, to the Cambridge manual LXX. itself, edited by him. This work seems almost to have started Septuagint study afresh, and upon a sounder basis than before. To my friend Prof. F. C. Burkitt I am specially grateful for many hints and much valuable counsel, while I have also gained much from several of his works, most perhaps from his edition of Tyconius's *Book of Rules*. For my errors he is, of course, in no way responsible, though he may have saved me from many; and if I have often been compelled to differ in views from him and from others wiser than myself, my thanks are the more due. Of Dr Scholz's short but most useful work on the LXX. of Isaiah I speak elsewhere, but must not forget to record my obligations to it. I name these works with hesitation,

lest it should seem a needlessly long roll of valuable materials indifferently used; yet ingratitude seems a less pardonable fault. Finally, I must not omit to thank Prof. Henry Jackson, of Trinity College, Cambridge, the value of whose generously-given advice all his former pupils know so well.

The choice of the Book of Isaiah for this attempt will be best explained by bringing together two extracts from Prof. Swete's *Introduction to the O. T. in Greek.* On page 314, speaking of the "varying standards of excellence" in rendering, he says—and scholars are unusually unanimous on the point—"The Psalms and more especially the Book of Isaiah show obvious signs of incompetence": while on page 386, dealing with passages of the LXX. cited in the New Testament, he points out that "Among single books the Psalter supplies 40, and Isaiah 38: i.e., nearly half of the passages expressly cited in the N. T. come from one or other of these two sources." The latter sentence seals the importance of the book, even in the version; the former gives a reason why it might fail to attract the attention of students. Had others been likely to occupy the ground, I should not have ventured upon it; and as it is, the work has grown under my hands beyond my first intentions, and beyond my equipment and abilities. My hope is, however, that it may be, for the time, moderately useful: and that it may at least rouse enough interest in the subject to induce some scholar to do the work again, and to do it better.

I part from this volume with sincere thanks to the readers and other workers at the Cambridge University Press, for the skill and care they have bestowed upon it.

R. R. O.

July, 1904.

As this volume is being reprinted, some errors and omissions have been corrected, a few words altered in the translations, and a few foot-notes added.

July, 1909.

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Ordinary brackets are used for parentheses in the sense, and in some cases, for words not in the original Hebrew or Greek, supplied to complete the sentence.

Square brackets [ ] are used on the right-hand pages to enclose words which Cod. A contains, but which are probably wrong or superfluous.

Angular brackets < > are used on the right-hand pages to enclose words inserted in the text of the translation, but omitted or apparently wrongly given by Cod. A.

INTRODUCTION.

A. EARLY HISTORY OF THE SEPTUAGINT.

[For a full account of the origin of the LXX. Version see Prof. Swete's *Introduction to the Old Testament in Greek*, Part I., and Appendix: and Dr F. G. Kenyon's *Our Bible and the Ancient Manuscripts*, Chap. v.: also art. *Text and Versions* (Prof. F. C. Burkitt) in the *Encyclopædia Biblica*; art. *Septuagint* (Dr E. Nestle) in Hastings' *Dict. of the Bible*. Much light is thrown upon the period concerned in Prof. Gwatkin's compressed and vivid essay, "Jew, Roman, and Greek in the Apostolic Age," in the *Cambridge Companion to the Bible*.]

According to tradition, first embodied in the "letter of Aristeas to Philocrates," the first Greek Version of the Old Testament was made in Alexandria in seventy-two days by seventy-two elders, six from each tribe, sent from Jerusalem for the purpose, in answer to a request from Ptolemy II. (Philadelphus). At a later time, Christian writers add to the story, and represent the elders as having worked singly or in pairs, and produced versions absolutely identical, and hence considered inspired. Since the sixteenth century, doubts have been uttered as to the character of the story, and the authenticity of the letter of Aristeas; which is now considered to have been written not, as it claims to be, in Philadelphus' reign, by one of his courtiers, but perhaps about fifty years later; and not to give an exact historical account of the matter, though it may preserve considerable remnants of the truth.

Doubtless, the Alexandrian Jews, having lost their understanding of Hebrew, and even of Aramaic, from long residence abroad, needed a version of their Scriptures in their own language,

that is, in 'Hellenistic' Greek; the κοινὴ διάλεκτος which had spread, in company with Greek influence, over the ancient world, to some degree from the Rhone to the Indus, and more thoroughly from S. Italy, Sicily, and Cyrene to the Black Sea, and the borders of Armenia. Of this Hellenistic Greek Egypt, under its Macedonian kings, was a stronghold; and Alexandria, their capital, was at once one of the greatest literary centres of the world, and the most important of Jewish settlements outside Palestine. The Jews there, it may be safely concluded, set about supplying the need they felt; and probably translated the Pentateuch first into Greek (Aristeas' letter asserts nothing as to the other books), not necessarily with any mandate from Philadelphus, though it may well be that he and his literary circle approved the work, at any rate when it was done. What learned help they received, if any, we do not know; but the language of the Version generally is considered (Swete, *Introd.* p. 20) to be Egyptian, not Palestinian; Jewish rather than court Greek, and popular rather than literary. The Law was followed by other books, in the course of the next century or so: as we learn from the prologue to Ecclesiasticus, dating perhaps about 130 B.C. (though some place it a century earlier); and it would seem that by then the Historical Books and Prophets were completed, by various hands; most of the remainder following within a generation from that time. This version became the Bible of the Greek-speaking Jews; then of the Christian Church; is quoted by the writers of the New Testament, and by the Fathers; was translated into Latin (the 'Old Latin' version) and thus used by Latin-speaking Christians in the West, until Jerome's new version, made directly from the Hebrew, prevailed over it with some difficulty. Meantime the Greek version, commonly known as the *Septuagint*, from its traditional origin, had been translated also into other languages, as Coptic in various dialects, Ethiopic (probably), Syriac (in part, it is thought), Armenian, and Gothic; it had itself undergone corruptions and revisions; while other Greek versions had been, and continued to be made, the earlier of which added to the corruptions of the LXX., by being mixed with it, and in some portions supplanting it.

[Other opinions have been put forward as to the date when the LXX., or particular portions of it, were translated. For instance, Grätz held that not even the Pentateuch must be placed earlier than the middle of the *second* century B.C. in the reign of Ptolemy VI. (Philometor): Professor Margoliouth, on the other

hand, noting points of resemblance between the Song of Solomon in Greek and Theocritus' *Idylls*, puts the translation of the Song earlier than 270 B.C. (*Lines of Defence of Biblical Revelation*, pp. 4—7). He places the translation of Isaiah, on similar grounds, before 260 B.C. But these views, however ingeniously supported, are unlikely to disturb the general opinion of scholars as given above. Mr H. St J. Thackeray (in *Journ. of Theol. Studies*, July 1903, vol. IV. no. 16) gives reasons, drawn from consideration of the language and style, for supposing Isaiah to have been translated *comparatively* early: before the rest of the Prophets, and with points of resemblance even to the Pentateuch. He does not, however, that I can see, suggest any absolute date.]

Of the daughter-versions of the Septuagint, the 'Old Latin' is of great importance, where extant, standing to the Greek (in the N. T. this is more thoroughly the case) much as the LXX. does to the original Hebrew. The Old Latin is however much closer to its original; as might be expected, both on grounds of time and of language. So close is it, indeed, as to afford important evidence as to the text of the LXX., though it introduces fresh corruptions[1]. In Isaiah it has mainly to be gathered from the quotations of Cyprian, and Tyconius' *Book of Rules*; also Tertullian, a few quotations by Lucifer, and the 'Speculum,' formerly ascribed to Augustine. The Würzburg Fragment contains only chs. xxix. and xlvi. all but entire, and parts of xxx. and xlv. Consequently the Old Latin evidence is only occasionally available for Isaiah. The other versions are either of less importance, or else need further examination for their character to be fully ascertained: except the 'Syro-hexaplar,' made by Paul of Tella, it is said, in 616 A.D., at Alexandria. This is a very literal version of the LXX. according to Origen's Hexapla (see below). The evidence of this is used in Field's invaluable work on the Hexapla:

[1] Thus in Isai. xxix. 3, Heb. has 'round about,' lit. 'like a ball' or 'circle': LXX. has ὡς Δαυείδ, evidently reading כדוד for כדור: the Würzburg Fragment has converted *sicut david* into *sicut avis*! In xlvi. 1, LXX. has ἔπεσε Βήλ, συνετρίβη Δαγών (Naβώ, B); for which some texts of Cyp. *Test.* iii. 59 have *Cecidit vel dissolutus est draco.* In xlv. 1, Κύρῳ was read as *κυρίῳ*, the mistake perhaps assisted by confusion with Ps. cx. 1; and *Domino* appears in Cyprian (*Test.* i. 21), Tertullian (*Prax.* 28 [9]), Barnabas, xii. and Tyconius (p. 3). In lviii. 8 Tert. and Cypr.—but not Irenaeus (Lat.) Lucifer, or the 'Speculum'—have *vestimenta*, representing the clearly wrong *ἱμάτια* (for *ἰάματα*) of ℵ^{ca} 91* 106* 147. See Swete, *Introd.* p. 469: Burkitt, *Tyconius*, lx. lxiv. (notes). Cornill, *Ezechiel*, p. 28, points out that the Würzb. Fragm. has *juvenis* for *tu venis* (*σὺ ἔρχῃ*) in Ezek. xxxviii. 13, and *posteriora* for *pastoforia*, xl. 38.

the present writer's ignorance of Syriac and the Egyptian languages prevents him from speaking of the versions in general, except at second-hand.

Once made, the Septuagint was exposed to chances of corruption of various kinds, to an even greater extent than most ancient texts. Before the time when our earliest MSS. were made, the version had ceased to be the only Greek one. The Greek-speaking Jews, at any rate outside Palestine, welcomed it, and used it as their Bible. But those who spoke Aramaic, and still more those who understood Hebrew, viewed it less favourably; it did not agree with the Hebrew, as read in early Christian days; and when the Christian Church accepted the LXX. the Jews were strongly inclined to discard it, and even those who spoke Greek demanded another version, which should better tally with the original as interpreted in their time. Accordingly one Aquila of Sinope, first a pagan, then a Christian convert, and after that a Jewish proselyte, made, somewhere about 130 A.D., a fresh version, from the Hebrew, of rigidly, even pedantically literal character. Only scraps of this (from the Hexapla) were known, until 1897, when some considerable fragments of the Books of Kings and the Psalms, more than forty verses in all, were brought to England by Dr Schechter, and identified by Prof. Burkitt and Dr Taylor, who have since edited them. (Swete, *Introd.* pp. 34—40.) Where extant, Aquila's version is a valuable witness to the Hebrew text of his day. The Jews used his version regularly, down to the sixth century or later. Some Christian scholars also used and appreciated it; and from Origen's use of it in the Hexapla, fragments were absorbed into current texts of the LXX.

Theodotion, probably of Ephesus, perhaps a Jew who became a Christian, and said to have been an Ebionite, also made, about 180—190 A.D., a new translation; or perhaps rather a revision of the LXX.; at least in part; for his version of Daniel—which ousted the LXX. proper so completely that with one exception all our MSS. contain Theodotion in its place—is apparently quoted by writers before its assigned date, even in the N. T. itself! Thus it would seem that two versions of Daniel existed, one of which early obtained the preference, and that Theodotion inserted this, more or less revised, in his version. In style, so far as we can judge, he comes nearer to the LXX. than do the other translators.

Symmachus, the author of a fourth version, was more certainly an Ebionite, and wrote possibly before, more likely shortly after

Theodotion. He both wrote and translated better, but less literally, than his predecessors, whose versions he seems to have used. Theodotion (except in Daniel) and Symmachus are extant only in fragments, though in Theodotion's case the filling up of gaps in the LXX. of Jeremiah and Job gives us some considerable quantity of his work.

We hear of other versions, known as *Quinta*, *Sexta*, and *Septima* (beside the medieval 'Græcus Venetus,' still extant), of parts, at any rate, of the O. T. The existence of *Septima*, however, has been doubted by some. *Quinta* is thought by Prof. Burkitt—at least in 2 Kings, where fragments survive—to have been not a continuous text, but a collection of detached readings, variants relegated by Origen to the margin, when he substituted renderings of Aquila or Theodotion; and hence to be, in those places, the genuine LXX. text. (*Proceedings of the Society of Biblical Archæology*, June, 1902.)

A crisis in the history of the Septuagint begins with Origen, whose career as a scholar extended over about half-a-century (202—253, born 186). Recognising the difference between the LXX. and the Hebrew text he wished to bring the Greek into conformity with the Hebrew, with which he supposed it to have agreed when first made, more closely; to preserve the LXX., but to emend it, which he proposed to do by the aid of the three other versions existing in his day. (Respecting the *Quinta*, see above.) Accordingly in his Hexapla he arranged, in parallel columns, (1) the Hebrew, (2) Heb. in Greek letters, (3) Aquila, as nearest the Heb., (4) Symmachus, (5) Septuagint, (6) Theodotion. In the course of his work he found (*a*) passages differing in Heb. and LXX., (*b*) additions in the LXX., (*c*) omissions therein, (*d*) differences of order. These last, as a rule, he fitted to the Hebrew arrangement; passages which differed he corrected from other MSS. or from the other translators; omissions he supplied, generally from Aquila or Theodotion; additions he marked with critical signs, adapted from the great Homeric critic, Aristarchus; so also he marked, and sometimes duplicated, passages where the LXX. differed widely from the Hebrew. With the exception of the alterations actually introduced, all this was done in the spirit of true scholarship; but the alterations impaired the correct text of the LXX. as such, and there was a further danger that the critical marks might be misunderstood or lost; as in fact happened to a great extent. The Hexapla, being of vast size, was more than copyists could undertake; but Origen's work was likely to stimu-

late study. Early in the next century three editions of the LXX. seem to have been put forth.

I. Eusebius of Cæsarea, and his friend Pamphilus, thinking Origen's revised LXX. to be the original and perfect text of the version, reproduced and published, about 307 A.D. and after, the fifth (Septuagint) column of the Hexapla. At first the critical signs were copied: but separated from the Hebrew, their importance was forgotten; and the result was to circulate a version which in reality consisted of a mixture of the LXX. with Aquila and Theodotion (and to a less degree, perhaps, Symmachus). This was generally used in Palestine for some time to come. MSS. containing it, more or less pure, are generally called 'Hexaplaric': there are not very many: though traces of a Hexaplaric text exist in many other MSS., perhaps in most or even in all that now remain. The margin of Cod. Q contains many Hexaplar readings, generally marking their source.

II. Lucian of Samosata, working at Antioch, also revised the LXX., from about 300 A.D. onwards. He seems to have worked upon the LXX. as it was when Origen took it in hand, but to have welded together various texts, one akin to that represented by the Old Latin being prominent. Field and Lagarde identified Lucianic readings in various cursive MSS., but no uncial, except Cod. V. In Isaiah, many Hexaplaric readings appear in these 'Lucianic' MSS.: but this does not seem to be equally the case in all parts of the Bible. Lucian's version seems to have been used in Syria and the East generally (except Palestine); as well as in and about Constantinople.

III. Hesychius, of whom personally nothing certain is known, similarly revised the LXX. in Egypt, about 310 A.D. His edition is detected by certain scholars (principally Ceriani, Cornill, and Klostermann) by its agreement with the Coptic versions and the Alexandrian Fathers' quotations. Its characteristics seem to be, as we should expect to find where Alexandrian literary traditions prevailed, nothing very marked in the way of alteration, but small touches in the direction of neatness and grammatical accuracy. Several MSS. contain it, more or less mixed in general with other texts, e.g. the Lucianic. This arises presumably from our MSS., or their forerunners, having been written with more than one copy before the scribe, containing readings of different types; or from being corrected from other MSS. The Hesychian edition is probably as well preserved as any, but owing to its character and this mixture, perhaps the hardest to disentangle.

Several of our existing MSS., including, as a rule, the great uncials, cannot be definitely assigned, with our present knowledge, to any of these editions, though we shall presently see that in Isaiah some of the uncials have considerable affinity with that of Hesychius, to which several cursives appear to belong, more or less decidedly. But almost all degrees of mixture prevail. It must be remembered that all the editors used such existing texts as they could command; and that in the time of Hesychius and Lucian it was from four to nearly six centuries since the version was made. Our MSS., therefore, of which the earliest dates from about 350 A.D., take up the text after many vicissitudes, of treatment as well as of natural corruption.

[Notwithstanding this, we are still speaking of a time long previous to the earliest MSS. of the Hebrew Bible now extant. None of these can be safely dated as older than the ninth century A.D.[1] Several MSS. of the Septuagint, therefore—all the principal uncials—as well as Old Latin MSS. and fragments, range from three to five centuries earlier than the oldest Hebrew evidence; while the Old Latin Version itself branches off from the LXX. at about seven hundred, and the LXX. itself from the Hebrew, roughly, at a thousand years before the time of our Heb. MSS. Moreover, however accurately the Hebrew traditions as to vowels and punctuation may have been handed down—and opinions vary on this point—through the centuries, the vowel-points and accents, which are the outward signs of the sounds and the phrasing, are now known to date only from the sixth century or later; being thus subsequent to Jerome, and even to the Talmudists. The LXX. itself furnishes plenty of evidence (Swete, *Introd.* pp. 321, 322) that they were non-existent when it was made. Either it frequently followed a different tradition, or else was ignorant of any.]

[1] The recently-discovered Papyrus of the Ten Commandments cannot be said to form an exception to this statement. Accepting its date as the 1st century A.D. or thereabouts, its extent is too small for it to be classed as a 'MS. of the Hebrew Bible' in any case; and it is probably not even a fragment of such a MS., but a separate excerpt: the 'prayer-book,' so to speak, of a Jew of the time. On this fragment, and its textual affinities with the M. T. and the LXX., see the *Jewish Quarterly Review*, April, 1903 (Prof. Burkitt). Nor need its agreement with the LXX., and its intrinsic importance, conflict with what is said here: rather the reverse.

B. TEXT OF THE LXX. IN ISAIAH.

Thus the question of the text of the LXX., as presented in the documents we now possess, is a large one. The bulk of the Old Testament is considerable; and the matter is complicated, because, as we have seen, the case is one of a translation, made apparently by different hands and at somewhat different times, revised by various authorities in various places, and perpetuated, perhaps, mainly in these revisions, nor even in these unmixed with one another, and with other Greek translations. The witnesses, moreover, are not Greek MSS. only, but those of translations, made in their turn from the Greek; especially the 'Syro-hexaplar' and the Old Latin, this latter extant in fragments, and in quotations from certain Fathers, principally the Africans Cyprian, Tyconius, and the 'Speculum.' The quotations of Greek Fathers must also be added, and those made in the New Testament from the Old are of primary importance, though there are difficulties in dealing with them.

[For the general subject see, as before, Prof. Swete's *Introduction*, esp. Part I. and Part III., chaps. II., III., VI.: Dr F. G. Kenyon's *Our Bible and the Ancient Manuscripts*, chap. V.: Prof. F. C. Burkitt's *Tyconius* (specially important for Isaiah), also the same editor's *Fragments of Aquila*, and *The Old Latin and the Itala*: with remarks in Dr Hatch's *Essays in Biblical Greek*, and Dr W. O. E. Oesterley's *Studies in the Greek and Latin Versions of the Book of Amos*.]

It is now generally agreed that the value of our great uncial MSS. varies much in different parts of the Bible; and, according to Lagarde, they all give in the Old Testament a more or less mixed text. Generally, the preeminence is assigned to Cod. B (as, by most leading authorities, in the N.T., but to a somewhat different extent); but that in some books of the O.T. it departs from its usual character, and falls below it, is neither a new suggestion, nor a case without parallel. It has long been noticed in the Book of Judges (Swete, *Introd.* p. 488; Lagarde, *Septuaginta Studien*, I.; cf. Brooke and McLean, preface to *The Book of Judges in Greek, according to Cod. Alex.*) that its text occupies there a different relative position, and some rate it there very low. In Ezekiel (Swete, p. 487) it was at one time suspected of giving a Hexaplaric text: and though this suggestion was withdrawn,

there may yet be some special characteristics attaching to its text in that prophet; doubts have also been raised as to its special excellence in some books of the Apocrypha. Cod. ℵ also gives separate special characteristics in Tobit. More than this, our MSS. generally, as has been seen, give Theodotion's version or revision in Daniel, and their text of Ecclesiastes has at least affinities with the style of Aquila. So the character of the text of the Gospels in A is held to differ from that of the rest of the N.T.; B is thought to have a 'Western element' in the Pauline Epistles; Δ of the Gospels to have a special type of text in Mark. MSS. which contain large portions of the Bible are thus differently estimated in different parts; and the texts of the LXX., from its extent and its history, would naturally be less homogeneous than those of the New Testament. One simple reason for these variations is that copies may have been made from MSS. of different types, though destined themselves to be put together. Entire Bibles must have always been rare, nor would they come into being until most of the separate books had existed for some time.

In the Book of Isaiah, to which we must as far as possible confine our attention, it is thus quite allowable to suggest that B falls below its usual standard, relative or absolute. It may be here, firstly, a worse representative of the LXX. than usual; secondly, inferior to other extant MSS. The matter is important, because, with the exception of Grabe's edition, and the comparatively few derived from it, B furnishes the basis of all the more commonly used editions of the LXX.: the Sixtine, and the various reproductions of that text (including Holmes and Parsons' great variorum edition, Bagster's familiar Polyglot, the Oxford editions of 1848 and 1875, and Tischendorf), founded generally upon it, and the Camb. manual edition, as well as the larger forthcoming one, reproducing the text of the MS. with all possible faithfulness.

If then in Isaiah B does not deserve its usual place of honour, the text of that book will be relatively inferior in all our most familiar editions; and that book being, for its size, the most quoted in the N.T., and by common consent one of the worst translated parts of the LXX.; most difficult in itself, and of importance and value past human estimate: the question of securing the best available text of it is clearly a specially pressing one.

Prof. F. C. Burkitt, in the introduction to his edition of the *Rules of Tyconius*, says (p. cxvii), "The O.L. and the Hexaplar text (omitting of course the passages under asterisk) often agree as to omission with the text of B.....yet the same authorities..... convict B here and there of interpolation, especially in Isaiah."

After discussing the readings in Isai. xxix. 13, xlix. 18 (p. cx.) he says, "I believe B to have a worse text in Isaiah than in the rest of the Prophets; the readings above are comparable to the Western element in the Pauline Epistles (Hort, *Introd.* § 204)." It must be remembered that, as a rule, freedom from interpolation is one of the marks of excellence claimed for B.

B, in Isaiah, is often comparatively isolated. The text of A frequently agrees with that of ℵ and Q as in the Prophets generally (Swete. *Introd.* p. 490), but, I think, to a somewhat greater extent. These allies are often reinforced by O and Γ where extant; sometimes also by Z, which is rather more independent. (For other MSS., mainly cursives, see below.) Now the text of A has considerable support from quotations (Swete, *Introd.* pp. 403, 413) in the New Testament, in the Epistle of Barnabas, in Irenæus (Latin translation), and (in Isaiah) in Clement of Alexandria; less markedly, in Clement of Rome and Justin Martyr.

The Old Latin would be more important for our purpose even than it is, but that only fragments are extant for Isaiah, and these with numerous variations, and mainly in Patristic quotations. While Prof. Burkitt says of it, in his edition of the *Fragments of Aquila*, p. 19: "The Old Latin version is of all extant authorities the one which contains the true LXX. text with the least extraneous admixture"; he also speaks (*The Old Latin and the Itala*, pp. 5, 6) of "the perplexing variety of the Latin texts of the Gospels, the Psalms, and Isaiah."

In the same editor's *Rules of Tyconius* are several typical and convenient quotations, which he has moreover carefully compared with other Old Latin evidence available for the same fragments. It will be as well to examine a few of these (quoting by his pages throughout).

Tyconius, p. 9, has from Isai. xliii. 27—xliv. 1,

> Patres tui primo et principes eorum facinus admiserunt in me, et inquinaverunt principes tui sancta mea, et dedi perire Iacob, et Israhel in maledictionem. Nunc audi me, puer meus Iacob, &c.

Here *primo* agrees with πρωτον Q* against πρωτοι ℵAB,
eorum agrees with αυτων ℵAQ against υμων B,
tui agrees with σου Q omitted by ℵAB,
(A has $\overline{\text{Ιλημ}}$ for $\overline{\text{Ιηλ}}$ = Israhel),
puer meus Iacob agrees in order with παις μου Ιακωβ ℵAQ, against I. ο π. μου B.

Tyc. here agrees to some extent with ℵAQ, and especially with Q. He also has *tui* after *patres*, in agreement with the Hebrew, against υμων ℵBQ, ημων A.

But again, p. 9, Isai. xliv. 21, 22, Tyconius inverts or confuses the first clauses: Finxi te puerum meum, meus es tu Israhel, Noli oblivisci mei. ecce enim delevi velut nubem facinora tua et sicut nimbum peccata tua.

The LXX. AB has (Μνησθητι ταυτα Ιακωβ και Ισραηλ οτι παις) μου ει συ· επλασα σε παιδα μου, και συ, Ισραηλ, μη επιλανθανου μου· ιδου γαρ απηλειψα ως νεφελην τας ανομιας σου, και ως γνοφον τας αμαρτιας σου.

οτι] ο ℵ* (οτι ℵ$^{ca\ cb}$) | om συ 2° Q | om ως 2° Q.

The balance of agreement is here with ℵAB against Q.

Tyconius, p. 43, Isai. xix. 2, has *exurgent* against the singular of ℵ*, while the later verbs *expugnabit...et exurget*, where the quotation is broken, agree rather with ℵA and ℵ's correctors than with BQ.

Tyconius, p. 50, Isai. xiii. 2, has *nolite timere*: μη φοβεισθε ℵAQ, om. B; (*exhortamini*) *manus*, τη χειρι ℵBQ, τη ψυχη A.

Tyconius, p. 51, Isai. xiii. 12, *ex Sufir*, εκ Σ. ℵAQ, εν Σ. B.

Tyconius, p. 70, Isai. xiv. 13, *in animo*: εν τη διανοια AQ, om. εν B (εν τη καρδια ℵ).

Tyconius, p. 70, Isai. xiv. 17, *civitates autem destruxit*: και τας πολεις (+ αυτου B) καθειλεν ℵQ, om. A.

Tyconius, p. 70, Isai. xiv. 21 (*patris*) *tui*: σου ℵAQ*Γ, αυτων BQ^{mg} (Aq. Sym. Theod.).

Tyconius, p. 75, Isai. x. 13, agrees with ℵAQ in omitting prepositions before τη ισχυι and τη σοφια, but has no agreement with the peculiar readings of A in this passage.

Thus far Tyconius is seen to agree oftener with ℵAQ, though occasionally, as Prof. Burkitt points out (pp. cviii., cxvii.), with B. He does not, however, agree as a rule with peculiar readings of A, nor always with ℵ or Q; for instance, p. 9, Isai. xliii. 6, 7 he has *a summo terrae*, ακρου ℵ, ακρων ABQ; then agrees with AQ in omitting *illum* after *finxi* (επλασα αυτον ℵB); *surdas aures* is with κωφα of Q against κωφοι ℵAB. If in Isaiah his text seems to come almost nearer to ℵQ than to A, this is probably because all three MSS. have individual readings, often probable or obvious errors, and A more than the two others; while their common element is generally very close to the text represented by the Old Latin. To take an example or two outside Isaiah:

Tyconius, p. 77, Ezek. xxviii. 10, has *peribis*, απολη AB, αποθανη Q (ℵ is wanting), in ver. 14 *posui*, AB εθηκα, Q και εδωκα. (The rendering of this verb is, however, not conclusive: cf. Isai. xlix. 7, Tyc. 38, and also Isai. l. 6, where ℵABQ all read εδωκα or

δεδωκα, Cyp. *Test.* ii. 13 *posui.*) In ver. 15 *tuae* after *iniquitates* agrees with A against BQ.

Tyconius, p. 53, Jer. xxv. 15 (xxxii. 1 LXX.) *de manu mea*; εκ χειρος μου omitted by ℵ. *Ad quas ego mitto te*, προς α εγω αποστελλω ℵAB, εξαποστελω (om. εγω) Q.

In ver. 16 Tyc. agrees with ℵB, AQ[a] insert και πιονται (ποτιουνται Q*); in ver. 17 Q inserts παντα before εθνη, and in ver. 18 και εις αφανισμον. The rest of this long quotation agrees mainly with ℵAQ, but not with singular readings of the separate MSS.

Thus the Old Latin, as represented by Tyconius, who seems to have a pure form of it, corresponds more nearly to the ℵAQ than to the B text, though neither ℵ, A, nor Q is individually in full agreement with it.

In some cases, of course, the O.L. departs altogether from the LXX. as we know it: e.g., Tyconius, p. 48, Isai. x. 18 has *ardebunt montes et per præripia fugient*, where ℵABQ are practically agreed in reading αποσβεσθησεται τα ορη και οι βουνοι και οι δρυμοι και καταφαγεται απο ψυχης εως σαρκων· και εσται ο φευγων κ.τ.λ. Before and after these words they are in close agreement.

Before leaving the question of the Old Latin, we may recall certain maxims that have been laid down as to the best method of dealing with the text of the LXX.: perhaps most definitely expressed by Lagarde, but probably approved by scholars generally. (See Swete, *Introd.* pp. 484–5, and 492–5.) It is said, that as all our MSS. contain 'mixed' texts, any attempt at reconstruction must be 'eclectic,' gathering its readings from various MSS., and not based mainly or exclusively upon one: that a paraphrase or free rendering is generally to be preferred to a literally exact one, and a rendering that differs from the Massoretic text to one that agrees closely with it. With the first of these rules it seems to me impossible, in the present state of our resources, to disagree; but the two latter, I would suggest, should be accepted with eyes open to the need of occasional exceptions. Literal rendering, even in Isaiah, seems to be the rule, and recognisable paraphrase very limited in occurrence and extent[1].

Where, moreover, the LXX. differs from the Hebrew, it is often

[1] Mr Thackeray, in his valuable paper in the *J. Th. Stud.*, before referred to, calls the Isaiah translator "careless about producing a literal rendering," and says that "he tries to hide his ignorance by paraphrase or abbreviation." This is, however, in comparison with the Jeremiah translators, and not according to modern standards of translation.

the result of the translator's misreading or mistake; and if the original hand, at any rate, of one MS. agrees with the Hebrew, while another differs from it, the value and authority of the reading which agrees depends on (what we may not be able to ascertain) the time when it came into existence; for it may be original, in default of any proof that it is due to correction, from comparison with the Hebrew or otherwise. The divergent text, on the other hand, may be due to various vicissitudes, and departure, sudden or gradual, from the original. Here the Old Latin strengthens the argument: for "there are readings found in the Old Latin representing Greek readings which have disappeared from every known Greek MS., but which, by comparison with the Hebrew, are shown to preserve the genuine text of the LXX." (Burkitt, *Tyconius*, p. cxvii., cf. p. cx. foll.) Yet had the Old Latin been deficient in these passages, and these readings occurred in some, but not all our Greek MSS., strict adherence to the last of the three rules must have resulted in the rejection of "the genuine text of the LXX." The same argument which is used, and which all would use, to establish the accuracy and correctness of a version, can hardly be always and entirely convincing against the correctness of a reading in a version.

It may be remarked that the ℵAQ text often differs from the B text in the order of words in their clauses: for instance, in Isai. iii. 1, B has "from Jerusalem and from Judah," ℵAQ (and Cypr. *Test.* i. 22) "from Judah and from Jerusalem." Similar instances occur in v. 3, xiii. 5, 9, 16, xiv. 31, xxiii. 15, xxiv. 20, &c. Compare also Hosea ii. 18, ix. 10, xiii. 15; Micah v. 5. The converse is comparatively rare; see, however, x. 7, ἐξολοθρεῦσαι ἔθνη AQ, and xviii. 4. B, in fact, preserves (as does the LXX. version generally) the Heb. order of words with great fidelity. This departure of the ℵAQ text from the Hebrew order is not strong evidence for its originality; rather it points to a careful revision of the Greek: for one who corrected the Greek back to the Hebrew order of words would probably have been inclined towards further correction, from which, as a rule, B's text seems free; with Hexaplaric assimilations to the Heb. we are not now concerned; and in other respects B's agreement with the Heb. against ℵAQ is not very marked. But it may fairly be urged, and that with some support from analogy (Hort, *Introd. to N. T. in Greek*, § 183), that a revision which busied itself with such minutiæ would devote care to the maintenance of a text substantially faithful in important points.

The cursive MSS. can be but briefly considered; much yet remains to be done in regard to these, or at least results are not yet accessible. Great help is to be expected from the larger Cambridge edition. Meantime, for parts of the Bible, several cursives have been provisionally classed, according as there is reason to think that they represent, more or less nearly, the Eusebian (Hexaplaric), Hesychian, or Lucianic editions.

The results are mainly due to Field, Lagarde, Ceriani, Cornill, and Klostermann, in works for the most part already referred to. See Swete, *Introd.* Part I. chap. III., and Part III. chap. VI., with bibliography; and Kenyon, *Our Bible and the Ancient MSS.* as before. In Oesterley's *Studies in the Book of Amos*, several MSS. which also contain Isaiah are discussed.

The principal MSS. containing Isaiah are thus classed:

(*a*) Hexaplaric: Q (margin) 22, 86 (margin).

(*b*) Hesychian: Q (text) 26, 49, 87, 91, 97, 106, 198, (228), 306.

(*c*) Lucianic: 22, 36, 48, 51, 90, 93, 144, 233, 308; 62 and 147 form a separate group with Lucianic affinities.

There are some chances, however, that this classification may yet require to be modified; and opinions, as at present held, differ to some extent. (See Kenyon, *op. cit.* chap. v. § 2, p. 70.) Thus Ceriani considers that A and O, as well as Q, and 26, 106, 198, 306 among the cursives, give the Hesychian edition in the Prophets; and Cornill that this group, though akin to the text of Hesychius, are more independent, A especially; and that 49, 68, 87, 91, 97 (= 238), 228 represent it more closely, as a "Kirch-text"; in Ezekiel he finds 90 also Hesychian rather than Lucianic. There is, however, so much affinity between most of these MSS. that the distinction becomes a fine one. Oesterley, in his analysis of Amos, finds 68, 87, 91 distinctly Hesychian; 26, 106, 198 rather more independent; 228 variable between Hesychius and Lucian. But even within the limits of the Prophets the character of the MSS. seems often to change; thus Dr Sinker, in his *Psalm of Habakkuk*, points out the special characteristics there of 23, 86, 62, and 147, which are maintained for that chapter only.

It will be best therefore to examine the MSS. concerned a little further, as they appear in Isaiah. So many combinations occur, owing to mixture of texts, that it is hardly possible to characterize the MSS. without some appearance of inconsistency; in fact, they are themselves inconsistent. Both Cornill and Ceriani appear to

me to have seen the matter on the whole truly; the groups they associate have both Hesychian affinities, and it may be surmised that they both represent Alexandrian texts in the main; but which is more truly Hesychian it is extremely hard to determine. Cornill's view seems to give a slightly simpler view of the case, and differs after all but little from Ceriani's. As A and Q are on the one hand close to Hesychius, and on the other have a text to a great extent common with ℵ, it follows that ℵ also cannot be separated from Hesychius; for the common element of ℵAQ is far too large for the Hesychian character of A and Q to be confined to the residue; and the ℵAQ text has some decidedly suitable appearances, notably in the order of words, as pointed out above, in which 26, 49, 106 and others often support them (as in xiii. 5, 9).

In Isaiah, some independence seems to be shown by 93, 109, 239, 301, 305, 309; though 301, with 41, is sometimes found specially attached to Q; and Ceriani's group have also some independent character, especially 106, which is at the same time almost A's closest adherent. 109 and 305 are often with B; 36 and 144 occasionally desert their Lucianic allies for one or other of the groups thus formed. 86 (text, not margin) is constantly with Ceriani's group. While the Hexaplaric MSS. are scantily represented in Isaiah, Hexaplaric additions are frequently found (often with numerous variations) in the Lucianic MSS., of which 22 and 48 have some apparatus of critical marks. 62 and 147 maintain their usual association, just holding themselves apart from the Lucianic group, which is, with all deductions, the best-marked division of cursives in Isaiah. V sometimes joins this group, but seldom if ever alone. All the principal uncials have some individual readings: yet there are numerous cases where ℵAQ are supported by practically the whole body of cursives, or the great majority of them. One more point, to which attention will have to be drawn later in another connexion. Hexaplaric additions are occasionally found in almost all the MSS., even in the principal uncials: B is not free from them: ℵAQ are on the whole more so, nor are theirs generally the same as those of B. In fact, an addition to the true text in B is not unlikely to turn out to be Hexaplaric; while in ℵAQ, and AQ especially, it is more often due to scribes' well-known habits of completing the supposed sense by adding a word or two, or inserting a reminiscence from elsewhere, suggested by the words they have just written. In some cases it may be hard to say whether these intrusions are not due to the translator himself.

To give full proof of these statements would be to transcribe the apparatus of Holmes and Parsons: but it will be as well to bring together some passages as examples. They will be found at the end of this section. (See also Field's *Hexapla*, vol. II.)

From the obtainable data, it appears that the Hesychian edition approaches, in Isaiah, fairly close to ℵAQ; but it is difficult to be more precise than this, owing to the elusive character of the Hesychian text; which Oesterley (*Amos*, p. 61) calls "colourless," adding, "there are no characteristics, except of a negative kind. In *Amos* the agreement of Hesychius with BA is almost unbroken."

The 'Lucianic' text has this value, that it contains ancient elements, as shown by agreement with the generally pure LXX. text represented by Old Latin; as Prof. Burkitt says (*The O. L. and the Itala*, p. 9): "The Old Latin seems to me rather to represent one element, and that probably the most important, out of which the composite Lucianic text was constructed." (Cf. *Tyconius*, pp. cxvi., cxvii.; *Fragments of Aquila*, pp. 19 and 26.)

If, as seems to be the case, the Hesychian text varies chiefly in small points of language from the true LXX., we may compare it with the 'Alexandrian' text of Westcott and Hort in the N.T. (See Hort, *Introd.*, pp. 130—132, 171.) Dr Salmon has an interesting comment in his *Thoughts on the Criticism of the Text of the New Testament* (p. 52, note): "Hort (p. 171) makes the suggestive remark that documents which have most Alexandrian have also most neutral readings. It is a little surprising that he did not draw the obvious inference that this is because the documents which contain the neutral readings *are* Alexandrian." In the light of this remark, we may be prepared to admit the probability that an Alexandrian reviser of the O.T. would preserve a text substantially faithful to the version which was itself Alexandrian. This probability is strengthened, if the 'Neutral' and 'Alexandrian' texts of the N. T. are somewhat closely connected, because the Neutral Text seems to be in some respects pure, and has very ancient witnesses; strengthened also, because a nearly Hesychian text of the Prophets is supported also by authorities who favour 'Western' readings in the N. T., and—in Isaiah and some of the Minor Prophets at least—by the general adherence of most of the leading uncials, even if in Isaiah we must consider B to some extent an exception.

Hug, indeed, attempted to connect the 'Alexandrian' text of the N. T., as the term was understood in his day, with Hesychius

and his O. T. revision; but Hort (*Introd.*, p. 182) decides that this is chronologically impossible. "That Hesychius had no hand in any version which can have produced them"—the primary Alexandrian corrections, for he distinguishes more than one stage—"is proved by the occurrence of many of them in Origen's writings at a much earlier date." He may, however, have worked over the O. T. in the same spirit, and on like principles. The Alexandrian literary tradition lasted long, and while it survived, conservative treatment was likely to prevail in dealing with the version in its original home.

Lucian's edition of the O. T. has been similarly compared with the 'Syrian' text of the N. T., which is believed to be connected with Antioch or its neighbourhood (Hort, *Introd.*, p. 137; cf. Professor Sanday in the *Oxford Debate on Textual Criticism*, p. 29). But the amount of attestation is very different. And nothing appears, in the case of the Septuagint, answering to the widely spread 'Western' text of the N. T.; for the Hexaplaric text is of recognisably different character; and the Old Latin, which is in the N. T. distinctly Western, is in the Old Testament marked (Burkitt, *Tyconius*, p. cxvi.) by special freedom from Hexaplaric additions.

This lends special weight to the support which the Old Latin, in the quotations of Cyprian and Tyconius, gives to the ℵAQ text[1]. We know that there was somewhat of a barrier between Egypt and 'Africa,' the one belonging to the Greek, the other to the Latin portion of the Empire. But clearly, in spite of this, Africa did come to possess, by the days of Cyprian or sooner, a daughter-version of the pre-Hexaplar Septuagint; and the 'Western' affinities of the N. T. text of Clement of Alexandria give some ground for thinking that Biblical texts would be more alike at Alexandria and at, say, Carthage at an earlier than a later date[2]. The writers of the N. T. give us earlier evidence, and their text seems to be, on the whole, in agreement with what thus seems to be an Alexandrian text of the Greek O. T. These witnesses, added to Barnabas and the rest mentioned above, give very wide and very ancient attestation to a text which cannot be very far different from ℵAQ or from Hesychius.

[1] In Isai. xxix. the text of the Würzburg Fragment seems to be undoubtedly free from Hexaplar additions, but otherwise is almost as like B (sometimes ℵB or ℵ) as AQ, while sometimes it disagrees with them all.

[2] Cf. Prof. Burkitt, art. 'Text and Versions' in *Encyclop. Biblica*, vol. IV. col. 4988: "The testimony of our Alexandrian and Egyptian witnesses becomes more and more Western the earlier they are."

Though the examination of certain passages (in Burkitt's *Tyconius*, for instance; see above) is unfavourable to B, and though its text is sometimes comparatively isolated, it must not be thought that it diverges as a rule very widely from ℵAQ, or that it is so markedly inferior in Isaiah as to deserve disregard. On the contrary, it remains a valuable authority, and its independence may sometimes have preserved a right reading where all or most others have gone astray. The character of its additions to the text, however, is rather against it; for several of them seem clearly Hexaplaric, and its associates in them are not of the best; while, with some notable exceptions, the additions to ℵ, A, and Q are of the ordinary copyist's type, and fairly easy to recognise, especially as the three MSS. are not often in agreement with regard to them.

The question may perhaps be raised, whether ℵAQ in Isaiah are to be in any measure judged by A's associates elsewhere in the O. T., and if so, which those associates are, and of what type. But we have already seen that we need not expect our MSS. to retain one character throughout the O. T. The Psalter stands apart, and the rest of the Poetical Books have not yet been thoroughly analysed: the Historical Books seem to present specially distinct features; the readings of AF, as also of A alone, have considerable support in the Pentateuch; notably from the N. T.; compare, e.g., the quotations from Deuteronomy in Matt. iv. with the readings in the LXX. In the Psalter A's associates are of later date, including a corrector of ℵ assigned to the seventh century, and R and T (the Verona and Zurich Psalters) of the sixth and seventh; and here the important witness Barnabas seems more inclined than in Isaiah to side with B (see the readings given by Swete, *Introd.* p. 413; also Hatch, *Essays in Bib. Greek*, IV. pp. 180, 181). This is chiefly important as adding to the evidence for the varying character of our MSS. in different books: it is not of weight as against the character of ℵAQ in Isaiah. The conclusion is, in the present state of our knowledge, that while carefully considering all materials, and maintaining the necessity for the eclectic process, we may give the first place to ℵAQ among our documents, as probably preserving a near approach, on the whole, to the true text. But the time has not come for endeavouring to construct a really eclectic text. The evidence, at present far from complete, is likely to be very much better sifted and rendered available before many years are past; and the danger of prematurely giving the currency of

print to a text which could at best be provisional is great. Meantime the text of A (whose individualities, though not altogether few, are easy to detach from the general character of the text) may be of service for purposes of comparison, possibly superior to that of B, and not unwelcome to readers of Isaiah in the Greek Version.

It still remains to inquire, whether, after doing what can be done with the documentary evidence, there is any room or need for conjectural emendation? Certainly the documents are abundant; and, though the Greek variants often among them fail to show anything easily traceable to the Hebrew, yet one or other may generally be thought to preserve something such as the translator might have produced. But a few passages remain in which little or nothing can be made of the Greek as it stands; and in some of these a slight change may be seen to work improvement. There is, at any rate, no occasion to reverence the Greek text of the O. T. otherwise than on its merits. The New Testament is on a different footing: though even there many high authorities have not altogether banned conjecture. But in the case of the LXX. (at any rate unless a quotation in the N. T. vouches for a passage) we are free to conjecture, though with all caution to see that the case really calls for it. In Isai. xxx. 33, the reading which is clearly derived from the Hebrew is preserved only in two cursives, and those not altogether the best; in xliii. 14 only in one. Had these perished, the correction, if discovered, would have been hardly less certain. Prof. Burkitt (*Tyconius*, cxiii.—cxvii.) has pointed out cases where *all* Greek MSS. are shown by the Old Latin to be, almost certainly, united in error; and in one place at least (xiii. 3) it may be possible to restore the original text, which one cursive hints at, but does not give unaltered. It must be remembered that we are dealing with a translation, and a faulty one; and some will think it a discouraging task, to attempt the recovery of a text which when found may be a misreading or a mistranslation of the original, and sometimes not sense at all. A correction of the Greek of ch. v. 17, which I have been allowed to suggest[1] (in the *Journ. of Theol. Studies*, January 1903), seems to me certain, inasmuch as it is a natural mistake for the translator to have made in dealing with the Hebrew; but the Greek obtained by the alteration is scarcely coherent, or, in that respect, superior to the reading of the MSS. My own conviction is that rash emendation is a great

[1] I have since found that I had been anticipated long since by Schleusner; see vol. II. pp. vi, 128.

evil, which is made worse when the suggestions are hastily embodied in printed texts; worst of all, when this is done without indication. That even the unskilled reader should have the means of knowing the origin of the words before him, so far as may be, is, I hold, his bare and absolute right. If then I have hazarded a few dubious and incomplete suggestions, it is because I hope that attention may be drawn to the passages in question, and that some one else may, whether starting from my provisional attempts or otherwise, direct better skill to better results.

The following lists of roughly classified readings may be worth attention in connexion with the statements made above. They do not claim to be exhaustive, though I hope that not many important or interesting readings will be found to have escaped notice altogether, either here or in the notes to the translation, and those to the Greek text which are to follow.

Some readings of principal uncials with a few cursives supporting them:

i. 6 Omit *οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία* ℵABQ 26 49 106 144 301 (48※) Hexaplaric insertion from Aquila
i. 24 om. *ὁ δεσπότης* V 87
i. 27 *αἰχμαλωσία αὐτῆς καὶ*] + *η αποστροφη αυτης* ℵ 301
ii. 3 *Δεῦτε ἀναβῶμεν* (om. *καὶ*) ℵAQ 26 41 49 306
iii. 8 *διότι*] *διο* Z 36 48
iii. 17 *ἀποκαλύψει* AQΓ 49 106 144 (Theodotion)
iv. 4 om. *καὶ πνεύματι καύσεως* A 106
v. 19 om. *Ἰσραὴλ* A 106
v. 24 om. *ἁγίου* A 106 305
v. 26 *συριεῖ αὐτοῖς* ℵAQ* 24 36 41 48 62 90 106 304. om. *πεινάσουσιν οὐδὲ* A, om. *οὐ πεινάσουσιν* 106
v. 29 *βοήσεται* AQΓ 24 41 106 144 239 (in 30 some more cursives, but not 239, support the like reading)
vi. 4 *ἐπλήσθη* ℵAQ 24 41
vi. 13 *ἐκ τῆς θήκης* B &c.] *απο τ. θ.* ℵAQ 26 106: om. prepos. 301
vii. 6 *βασιλεύσομεν αὐτοῖς* AΓ 24 41 106 305
vii. 14 *ἐν γαστρὶ ἕξει* ℵAQ 26 41 (90^{mg}) 106 144 239 306
vii. 15 *ἢ προελέσθαι*] om. *ἢ* A 93
viii. 1 *χάρτου καινοῦ* A (*κενοῦ* 26) 90 109 144 239
viii. 3 *προσῆλθεν* ℵAQ 24 26 93 106 144
viii. 10 om. *ὑμῖν* ℵQΓ 26 41
viii. 11 *Κύριος*]+*ο θεος* A 26
viii. 14 *ἔσται σου* ℵ*Q 147
viii. 16 om. *μὴ* AV 26 106
viii. 18 om. *οἴκῳ* AQ* 26 41 106 306
ix. 2 *καθήμενος ἐν σκότει* A 24 49 106 109 301
ix. 8 *θάνατον* ABQ &c.] *λόγον* ℵ* 93 228 (not marg.) 239 304–8 309 marg. (Theod. Symm.: *ῥῆμα* Aq.)
ix. 19 *συγκαυθήσεται* A 144
ix. 20 *βραχίονος*] +*του αδελφου* A (*αδελ* small at end of line) 26 106
x. 11 *χειροποιήτοις αὐτοῖς* A 93
x. 24 *Κύριος*]+*ο θεος* ℵ*AΓ 36 49
x. 33 *συνταράξει* ℵ 26 41 109 | om. *καὶ πεσοῦνται ὑψηλοὶ* A 106
xiii. 5 *τὴν οἰκουμένην ὅλην* ℵAQΓ 26 49 106 239 301 306

xiii. 9 *ἀνίατος ἔρχεται* ℵAQ 26 41 106 233 301
xiii. 13 om. *ὀργῆς* Q* 26
xiii. 21 *ὀρχήσονται* ℵBQ &c.] *ορχηθησονται* A306: *ορχισθησονται* 106
xiv. 8 *τοῦ Λιβάνου* 1° ABQ &c.] *του δρυμου* ℵ 49: om. 106
xiv. 13 *ἐν τῇ καρδίᾳ* ℵ 49 87 91
xiv. 18 *ἄνθρωπος* ℵBQ &c.] *εκαστος* A 106 239 306
xiv. 23 *πηλοῦ βάθρον* A 109 (*πηλῶν βάθρον* 305)
xvi. 1 om. *θυγατρὸς* AQ* 26 41 49 106 301 (preceding line ends with *oρos* in A)
xvi. 4 *συμμαχία σου*]+*συνετελεσθη ταλαιπωρια* A 49 106. Perhaps due to Symmachus (Field)
xvii. 8 *τὰ δένδρα* B &c.] + *αυτων* Q 24 41 309 (ℵ$^{c.b}$)
+*επι τα αρση αυτων* ℵ*
τα αλση αυτων A 26 49 106
xviii. 7 *Κυρίου σαβαώθ*]+*επεκληθη* ℵ 24 49 239 306 309
xix. 3 fin.+*και τους γνωστας* ℵA (22) 36 41 49 106. Cf. 1 Sam. xxviii. 3
xix. 8 *ἄγκιστρα* B 109 305
xix. 22 *πληγῇ*]+*μεγαλη* ℵAQ 26 36 41 49 106 239
xxi. 3 *τὸ μὴ ἀκοῦσαι* ℵABQ(Γ?) 26 106 301
τὸ μὴ βλέπειν ℵAQΓ 26 49 97 106 301
xxi. 10 *καὶ ὀδυνώμενοι* (om. *οἱ*) A 41 106
xxii. 6 *ἐφ' ἵπποις* ℵ$^{c.b}$AQ* 24 41 106 301 (*ιππων* 109 305)
xxiii. 5 *ἐν Αἰγύπτῳ* ℵ$^{c.a}$A 24 87 97 106 228
xxiii. 8 *οἱ ἄρχοντες* ℵ 91 198
xxiii. 9 om. *πᾶσαν* A 198
xxiii. 10 *ἔρχονται* A 26 41 51 301
xxiv. 10 *οἰκίας* Q 26
xxv. 5 *Σιὼν*]+*οτι ρυση αυτους* ℵ* 24 87 91 97 228 308 (cf. ver. 4)
xxv. 9 om. *καὶ σώσει ἡμᾶς· οὗτος Κύριος, ὑπεμείναμεν αὐτῷ* ℵAQ 26 49 87 91 106 198 301 309 Irenæus (Lat.). (Hexaplaric insertion in B &c. from Theod. or Symm.)
xxv. 12 *καταβήσονται* B 22 48 62 90 93 109 144 147 306
xxvi. 15 *πᾶσιν τοῖς ἐνδόξοις* ℵAQΓ 24 41 49 97 228 309
xxvi. 21 *τὸ στόμα αὐτῆς* A 26
xxvii. 3 *ποτιῶ αὐτούς* A*vid 26
xxvii. 12 *συνταράξει* ℵΓ 301
xxix. 5 *ἀπὸ τοίχου* B 22 48 51 233 308 (*τυχου* V 144)
xxx. 16 *ἀναβάται* ℵ*AO 106 198
xxx. 23 *εἰς πλησμονὴν* OΓ 62 233 (*εν πλησμονη* 93)
xxx. 24 *λελικμημένα* ℵAQΓ 26 106 198 228 306 309 (*-νοι* 93)
xxx. 33 *μὴ καὶ σὺ* ℵAB* 109 306
xxxi. 4 *ὃν τρόπον*]+*εαν* ℵ$^{c.b}$A 26 41 86 198 306
+*οταν* OQ$^{1?}$ (*οαν* Q*) 24 49 91 97 104 309
xxxii. 10 *πέπανται*]+*ο σπορος και* ℵAQ 24 26 49 86 87 97 104 309
+*ο σπορος* 41 91 106 228 306
xxxiii. 4 *ἐμπαίξονται* ℵ$^{c.b(vid)}$ A 106
xxxiii. 6 *ἦκει σοφία* BV 109
xxxiii. 8 *πέπανται*]+*γαρ* A 106
xxxiii. 18 *φόβον*]+*Κυριου* A 26
xxxiv. 9 *αὐτῆς ἡ γῆ* (2°, order) ℵAQ 26 86
καιομένη ὡς πίσσα (order) ℵAQΓ 24 26 86 198 239 306
xxxvii. 8 *ἤκουσεν*]+*βασιλευς Ασσυριων* ℵAOQ 24 49 86 106 198 (and om. Hexaplaric addition following. Lucianic cursives combine both readings)
xxxvii. 17 om. *κλῖνον, Κύριε, τὸ οὖς σου...ἄνοιξον, Κύριε, τοὺς ὀφθαλμούς σου* ℵAQ* 26 41 49 86 106 198. Hexaplaric addition. See parallel passage, 2 Kings xix. 16. Cf. Dan. ix. 18 (LXX. and Theod.), Baruch ii. 17
xxxvii. 27 *ξηρὸς*] *χλωρος* A 106
xxxvii. 32 *ἐξ Ἰερουσαλὴμ ἐξελεύσονται* A 91 97 228 309 (36)
xli. 7 *τότε μὲν ἐρεῖ* A 41

xli. 15 *χνοῦν* ℵBQ &c.] *χοῦν* AΓ 41 93 104 306
xliii. 14 *πλοίοις* ℵ*BQ &c.] *κλοιοις* ℵc.aA 26 106. Altered to suit corruption *δεθήσονται* from *δεηθήσονται*, preserved in 305 alone
xliii. 18 init. om. *Μὴ* A 106 109
xliv. 15 fin. *προσκυνοῦσιν αὐτούς* ℵAB 49 109 305
xliv. 20 *γνῶτε* ℵA 26 106 198 239 306
xlv. 8 om. *καὶ βλαστησάτω* ℵQ 62 90 144 147 308
xlv. 20 *γλύμματα* ℵ 62 147
xlv. 23 *καὶ οἱ λόγοι* ℵ* 62 147
xlvi. 7 *πορεύσονται* ℵ* 49 91
xlvii. 14 *κατακαήσονται* AQ* 41 49 106
xlviii. 1 om. *ἐπὶ* ℵAQ 26 86 106 239 306
οἱ ἐξ Ἰούδα ℵAQ 41 86 106 233 306
xlviii. 5 *τὰ πάλαι* (om. *τὰ* ℵ*) ℵc.b AQ 26 49 106 109 233 305 306 om. *ποτὲ* ℵAQ* 26 49 86 106
xlviii. 6 *γενέσθαι* Q 48 51
xlix. 5 *ὁ θεὸς ἔσται* (om. *μου*) B 90 109
xlix. 6 om. *εἰς διαθήκην γένους* AQ* 26 49 86 106 109 305. Cf. ver. 8, and xlii. 6
xlix. 7 *θεὸς Ἰσραὴλ* (om. *ὁ*) B 26 49 106 109 198
xlix. 8 om. *καὶ ἔπλασά σε* ℵAQ* 26 49 86 106 198
xlix. 13 *εὐφράνθητε* ℵ*Q 41
xlix. 15 *γυνὴ* 1° ℵBQ] *μήτηρ* A 26 86 (not marg.) 109 305
l. 4 *γνῶναι*]+*ἐν καιρῷ* A 26 86 106 233 306
li. 13 *ἅραί σε*] *αρεσαι σε* A *αρε|σαι* Γ, *αρεσαι* 104 198 228
lii. 1 om. *σὺ* ℵ?AQΓ 23 26 106 198
lii. 2 *ἔκδυσαι* A &c.] *εκλυσαι* B 109 305 (*ενδυσαι* Q *εκλυσον* Luc. MS.)
lii. 15 *συνάξουσιν* A 305
liv. 15 om. *καὶ παροικήσουσίν σοι* ℵAQ 26 49 86 106 147 233
lv. 6 *ἐγγίζει* A 87 104 106 144
lvi. 5 *κρείττω* B &c.] *κρεισσων* ℵA 26 106 239 306 *κρεισσον* Q 41 49 144 147 233 308
lviii. 2 *ζητήσουσιν* A 41 87 97 106 147 308 309
lviii. 3 *οὐκ ἔγνως* ℵBQ &c.] *ου προσεσχες* A 106
lviii. 10 *ἄρτον*]+*σου* A 26 49 106
lix. 8 *οἴδασιν* 1° ℵBQ* &c.] *εγνωσαν* AQmg 26 106 109 198 305
lx. 2 *σκότος καὶ γνόφος καλύψει γῆν* ℵ 26 87 91 106 198 228 239 309 (*καλυπτει* A 306)
lx. 9 *καὶ τὸ ὄνομα* B 109 305
lx. 19 om. *ἔτι* ℵAQ 106 306
φωτιεῖ σε ℵ 109 147 305
lxi. 4 *τὸ πρότερον* ℵ 147 233 *προτέρας* AQ* 86 106 198
lxi. 6 *καὶ λειτουργοὶ* A 86
lxi. 11 *κῆπον* AQ 26 41 86
lxii. 4 om. *ὅτι εὐδόκησεν...συνοικισθήσεται* ℵAQ* 26 41 109 239 305 306 (198 in part). Hexapl. addition, Theod. Symm.
lxiii. 5 *οὐδεὶς βοηθός* ℵAQ 26 86 106
lxiii. 7 *ἐν πᾶσιν οἷς*]+*Κύριος* Q 86 90 106 198 (*ο Κυριος* A *οις* ℵ*)
lxiii. 8 *τέκνα*]+*μου* ℵ 41 49 198 239 306 308
+*και* A 22 26 93 106
+*μου και* 36 48 51 62 90 144 147 233
lxiii. 10 om. *αὐτοῦ* A 26 86 106 306
lxiv. 5 *ποιοῦσιν* ABQ &c.] *υπομενουσιν* ℵ 87 91 97 225 309
lxv. 3 *θυσιάζουσιν* ℵBQ] *θυμιάζουσιν* A 106 309
lxv. 5 *ἐγγίσῃς μου* AQ* 106 305
lxv. 6 *ἕως ἂν ἀποδῶ* A+*καὶ ἀνταποδώσω* ℵQ 86 87 91 97 106 228 239 306 309. Hexaplaric addition, due to Aq. or Symm. B reads *ἕως ἂν ἀποδώσω*
lxvi. 4 *ἐκδέξομαι* B 109
lxvi. 14 *σεβομένοις* ℵAQV 49 87 91 97 106 198 239 309

Readings supported by cursive MSS. only, one or a few. Text within brackets is that of ℵAQ unless otherwise marked. There seem not to be many valuable readings in Isaiah unsupported by some principal uncial.

i. 2 *ὕψωσα*] *εδοξασα* 93
i. 22 *οἶνον ἐν ὕδατι* 41 93
v. 11 *οὐαὶ οἱ πίνοντες τὸ πρωὶ τὰ σίκερα καὶ οἱ μεθύοντες τὸ ὀψὲ* 301
v. 19 om. *ἁγίου* 87 97
v. 28 305 gives a paraphrase of ver. 28—30
vii. 16 *πονηρία*] *πονηριαν* 93 305
vii. 22 *βούτυρον καὶ γάλα φάγεται* 87 91 97 228 309
vii. 25 *βοός*] *βοων* 301
viii. 21 *πάτρια*] *παταχρα* 93
ix. 2 *λάμψει*] *ανετειλεν* 301 (cf. Matt. iv. 16)
x. 12 305 has long insertion *καὶ σεισθήσεται* &c. from xix. 2 &c.
xii. 2 *Κύριος Ἰὰ* 48※ (Aq. Th. Symm. *Ια κυριος*)
xiii. 3 *ἐγὼ συντάσσω καὶ ἐγὼ καλῶ αὐτούς· ἡγιασμένοι εἰσὶν* 301
xiii. 15 *οἵτινες*] *οι* 106 (*οσοι* A)
xiv. 9 *οἱ ἄρξαντες* ABQ] om. 301 (*τοὺς ἄρξ.* Luc. MSS., *αρχοντες* ℵ*)
xiv. 30 *πτωχοὶ δὲ ἄνδρες*] *πενητες δε ανδρες* 106 (*πεν. δε ανθρωποι* Luc., *πτωχοι δε ανθ.* B)
xviii. 7 *τεθλιμμένου καὶ τεταπεινωμένου* 49 239 306 (36 228) (*καὶ τετιλμένου καὶ ταπεινοῦ* ℵ)
xxi. 1 *διέλθοι* ℵAB] *διεξελθοι* 301 (*θοι* Q*)
xxx. 14 *ἀποσυριεῖς*] *ἀποσύρεις* 104 106 198 309
ἀποσυρεῖς 109 144 308 (prob. right)
xxx. 33 *ἀπαιτηθήσῃ*] *απατηθηση* 48 308 (prob. right)
xxxii. 4 *προσέξει*] *προσαξει* 109 (*προσηξει* B)
xlii. 10 om. *ἡ ἀρχὴ αὐτοῦ* 87 91 97 104 228 309 (om. *τὸ ὄνομα αὐτοῦ* V 62 147)
xliii. 14 *δεηθήσονται* 305 (prob. right, see Field's note in S.P.C.K. edition)
xliii. 20 *ποτίσαι* ℵBQ] *ποτισω* 106 (*ποτιω* A)
xlv. 8 om. *ἀνατειλάτω* 2° 90 144 308
liii. 9 *οὐδὲ δόλος* 87 97
lvi. 10 *φρονῆσαι*] *φωνησαι* 49 (om. B)

Examples of additions, Hexaplaric or otherwise:

It is to be remembered, that Hexaplaric additions are supplements to the LXX. text in accordance with the Hebrew; the others may be due to errors, or freedom, of the writers of the MSS. (or their predecessors) or of the translators. In other words Hexaplaric additions are not part of the true LXX. as it was; the others may have belonged to it, but, if they did, ought not to have done so.

The former bring the LXX., in point of fulness, up to the Hebrew; the latter go beyond it.

i. 4. + *απηλλοτριωθησαν εις τα οπισω* (cf. xlii. 17, Hosea ix. 10) 22(※) 36 48(※) 51 62 87 90 91 109 147 228 309 (V 93 nearly). Hexaplaric (Aquila): so Q^{mg}.
i. 6. *ἀπὸ*+*ιχνους* 93 (Symm. Theod.).

κεφαλῆς + *ουκ εστιν εν αυτω ολοκληρια*
Hexaplaric (Aquila): so Q^{mg}. Omitted only by אABQ*Γ 26 49 106 144 301 (48※). (A leaves a short space.)

i. 24. + *ο δυναστης του Ισραηλ* 36 48 51 62 90 93 147.
These MSS. with 22 233^{vid} read *τοις ισχυουσι* for *οι ισχυοντες*.
The addition is apparently a duplicate (from the Hexapla), cf. Heb.

ii. 22. This verse, wanting in the true LXX., is supplied from Aquila by 22(※) 36 48(※) 51, and with variants in 93, 62 228 233 303 305 307 309, and 90 147.
Cf. lvi. 12, similarly supplied by V 22 48 51, 36 62 90 144, 93 308, 87 91 97 228, and 147 233 309.

iv. 4. *αἷμα* + *Ιερουσαλημ* א* 22 24 36 48 49 51 62 87 90 91 93 97 109 144 147 228 233 303 304 305 307 Hexaplaric (Aq. Th. Symm.) Q^{mg}.

iv. 6. *σκιὰν* + *ημερας* 22 36 48 51 62 90 93 147 (228 sup. lin.) 233 305.
Apparently Hexaplaric (though not in Q^{mg}), by its attestation, and absence of reason for its omission in the other MSS.

v. 8. *ἀφέλωνταί τι* + *εως του μη υπαρχειν τοπον* 22 36 48 51 (228 sup. lin.).
Hexaplaric: Theodotion, and Symm. nearly the same, Q^{mg}. Duplicate, the real LXX. having read אסף for אפס and perhaps רע (*πλησίον*) for עד.

v. 14. *λοιμοὶ αὐτῆς* + *και ο αγαλλιωμενος εν αυτη* V 36 41 48 87 91 97 109 305: with variants, as *οι αγαλλιωμενοι*, and in spelling, in 22 309, 62 147, 228 307, 51 90 233. 24 has *και οι νομεις αυτης*, 304 *και οι λογισμοι αυτοις και ο αγαλλ. εν αυτη*.
Duplicate from the Hexapla (Symm. Theod. Q^{mg}) with various corruptions: as *λοιμοι* is clearly a mistake in reading the Heb.: see note to translation.

vi. 6. *ἄνθρακα* + *πυρος* A 24 36 49 90 106 (228 sup. lin.) 233. A copyist's addition.

vi. 13 fin. + *σπερμα αγιον το στηλωμα αυτης* 22 36 48 62 87 91 97 104 109 147 228 233 301 304 306 307. Hexaplaric, from Theodotion, Q^{mg}.

vii. 5 fin. *ὅτι ἐβουλεύσαντο βουλὴν πονηρὰν* B.
+ *λεγοντες* א, with *περι σου* before *βουλην*.
+ *περι σου λεγοντες* AQΓ 24 26 41 49 106 144 239 304—8 Syro-hex.
+ *κατα σου λεγοντες* 36 233 301.

+ Εφραιμ και ο υιος του Ρομελιου κατα σου λεγοντες 22 48(※) 51 90 93. 62 without του, and 147 has Εφ....Ρομελιου erased.

+ Εφρ.....Ρομελιου περι σου λεγοντες V 309.

Εφραιμ...Ρομελιου is clearly Hexaplaric (Theod. Q^{mg}). The shorter addition may be Hesychian, and B therefore right in omitting it: but it is well attested: or the preposition may have been altered by Hesychius, and the text represented by B may have rejected too much.

In the next verse καὶ κακώσωμεν αὐτὴν, added by 22 36 48(※) (51) 62 90 147 (228 sup. lin.), seems also to be Hexaplaric, though not in Q^{mg}.

ix. 6. ἄγγελος + θαυμαστος συμβουλος· ισχυρος εξουσιαστης αρχων ειρηνης πατηρ του μελλοντος αιωνος A.

+ θαυμ. συμβ. θεος ισχ. κ.τ.λ. $\aleph^{ca}$ V 22 36 48(※) 51 62 87 90 91 (93) 97 106 147 233 309.

109 has θεος ισχυρος before θαυμ. συμβουλος.

This is apparently in some sort Hexaplaric, but not of the usual kind. It duplicates the LXX. text, as in $\aleph^{*}$BQ, with further additions, derived, according to the evidence of Q^{mg}, from Aq. Symm. (or at least similar to their words) with the addition of θεός—in some MSS.—and τοῦ μέλλοντος, and the substitution of the word ἐξουσιαστής; the order being changed, and the whole sentence rather compiled than adopted entire from one or other of the usual sources. It may be that we have here a portion of an alternative text of the LXX., which Theodotion and Symmachus made use of; for Clement of Alexandria quotes this passage in a form near to that found in $\aleph^{ca}$A: but with δυνάστης πατὴρ instead of ἐξουσιαστὴς or the δυνατὸς πατὴρ of Aq. Theod. Symm.: with θεὸς before ἰσχυρὸς, and with αἰώνιος for αἰῶνος, omitting τοῦ μέλλοντος (*Paed.* I. 24). Clement appears to have used Theodotion's Daniel, or a text akin to it. Irenaeus, moreover, also quotes the present passage with *Admirabilis consiliarius Deus fortis* (*Adv. Haer.* IV. xxxiii. 11).

x. 4. ἐπαγωγὴν (ἀπαγωγὴν)]

+ και υποκατω ανηρημενων πεσουνται $\aleph$AV 22 26 36 48 51 62 93^{vid} 97 106 144 147 228 233 239 304 305 307 309 (87 90 109) Syr.-hex. text without asterisk (και ends a line in A, growing small).

This addition though found in $\aleph$A, and in Hesychian as well as Lucianic cursives, has all the appearance of the

Hexaplaric additions, and B's reading seems to be right, *ἀπαγωγὴν* being perhaps preferable here to *ἐπαγωγήν*, which may have come in from xiv. 17. If the additional words stood in the margin of some early copies, it may be that a scribe sought a place for them elsewhere, but mistook the clause *καὶ ποῦ καταλείψετε τὴν δόξαν ὑμῶν* for the superfluous words, and so inserted that in xxx. 18, where it appears in אAOQΓ and many cursives.

xi. 9. *ἡ συμπᾶσα*] + *γῆ* 22 24 36 48 49 51 62 90 91 93 104 106 144 147 228 233 309.

Probably a mere explanation from the margin: *συμπᾶσα* is used alone, generally for תֵּבֵל (inhabited) world, as in Nah. i. 5 (also for אֶרֶץ in Job ii. 2 where A adds *γῆν*): in Ezek. xxvii. 13 תּוּבַל Tubal has been read as *καὶ ἡ συμπᾶσα* B. In Habakkuk ii. 14 B has *γῆ* alone, and AQ prefix *συμπᾶσα*, which suggests assimilation with the present passage.

xxv. 9. *...καὶ σώσει ἡμᾶς· οὗτος Κύριος, ὑπεμείναμεν αὐτῷ....*

These words are omitted by אAQΓ 26 49 87 91 106 198 301 309: also by Irenaeus, in the Latin translation of *Adv. Haer.* IV. ix. 2, which has: *in quem speravimus, et exsultavimus in salute nostra.*

They seem to be an ordinary case of Hexaplaric addition (Theod. Symm. Q^{mg}), but widely attested, occurring even in B: see below (Swete, *Introd.*, p. 417: and Field, *Hexapla*, vol. II. ad loc.).

xxvi. 4. *ἤλπισαν*] pr. ελπιδι B, and (e sil.) 22 36 48 51 62 90 93 144 147 308.

Again Hexaplaric (Theod. Q^{mg}).

xxvii. 1. *δράκοντα* 3°] + *τον εν τη θαλασση* א 22 36 48 51 144 228 233: 93 308, 109 305. These words have the asterisk in Q^{mg}, and apparently came from Symmachus into the Hexaplaric text.

These passages may perhaps suffice as typical examples: those seeking further may consult Burkitt's *Tyconius*, p. cvii. foll., where xiii. 3, xiv. 13, xxiv. 5, xxix. 13, xlix. 18 are discussed. See also the following passages in Holmes and Parsons: xxii. 25, xxiii. 17, xxv. 12, xxvii. 5, xxix. 1, 5, 7, 9, xxxvi. 7, 10, xxxvii. 8, 11, 14, 17, 27, 34, xxxviii. 15, 17, xli. 19, xliv. 8, xlix. 21, lxi. 7, lxiii. 18. Of a different kind seem to be xxx. 6, 18, xlv. 11, 22, xlviii. 16, lviii. 11.

In many of these passages B is with the Lucianic cursives, but seldom with them alone, in supporting the fuller text. This

agreement is naturally rarer in cases of omission; but see xiv. 3 (om. ἐν ℵ$^{cb(vid)}$ BV 22 48 51 62 90 93 109 144 147 309), xxx. 5, where οὔτε is omitted before εἰς βοήθειαν, and οὔτε εἰς ὠφελείαν after, by ℵ*BV 36 48 51 62 90 93 109 144 147 305 308, while ℵ^{cb}AQ 24 26 41 49 87 91 97 106 198 228 309 support the words, and read them also (except 24) in ver. 6, with the additional support of ℵO 86 233. See also lvii. 9. (These additions seem *not* to be Hexaplaric.)

B is alone, or nearly so, in omitting μὴ φοβεῖσθε, xiii. 2 (cf. xxxv. 4, Q, xl. 9), and καὶ οὐ διὰ Κυρίου...ποιοῦντες (perhaps haplography, but Jerome also omits the words) in xxix. 15. See also Burkitt, *Tyconius*, p. cviii.

Attention may be drawn to a few passages, where the readings are of interest, though not falling under the above headings: most of them are discussed in the notes to the translation or text.

i. 17. χήρᾳ B*Q* 144 147 (corrected later) Clem. Rom. viii. (one MS.)

χήραν ℵAB^{ab}Γ &c. Iren.-Lat. iv. xxvii. 1, Cypr. *Test.* i. 24, iii. 113, Lucifer. (The Latin construction almost demands the accusative.) The balance of evidence seems in favour of χήραν.

v. 26. συριεῖ αὐτοῖς ℵAQ* 24 36 41 48 62 90 106 304.

συριεῖ αὐτοὺς B &c. Cypr. *Test.* i. 21, 22 has *et adtrahet illos* = συρεῖ αὐτούς, misreading the Greek, or rendering a corruption of B's text. (So the 'Speculum,' see Burkitt, *Tyconius*, lxiv.)

συρίζειν has the dative in vii. 18, and it corresponds with the Hebrew: moreover, in xxx. 14 ἀποσυριεῖς read by most MSS. should almost certainly be ἀποσυρεῖς as read by 109 144 308, and (except for the accent) by 104 106 198 309. The mistake of the Latin resembles that at xlv. 1.

v. 29. ὁρμῶσιν ℵAQ and most cursives, ὀργιῶσιν B. Whether the latter be a late form of ὀργάω, or a future from ὀργίζω or ὀργιάζω, it does not occur elsewhere in the Greek Bible, and yields no very satisfactory sense by any fair means. It is perhaps simply a Greek corruption. Field (*Hexapla*, ad loc.) points out that the Syro-hexaplar has here a form of the word used in xxxv. 6 for 'to leap,' which agrees well enough with the intransitive sense of ὁρμάω. The paraphrase here given by 305 has τὴν ὁρμήν.

vii. 14. καλέσεις AB, καλέσει ℵ (alone), καλέσετε Q* 22 36 48 49

51 228, καλέσεται 62 93 147 301, καλέσουσιν (Γ) 26 90^{mg} 106 144 233.

This passage is remarkable for the number of variants rather than their importance.

The Heb. has a form of the 3rd pers. sing. fem., which is archaic and unusual, and easily mistaken for 2nd pers. sing. The reading of AB is therefore probably right. (Cf. Matt. i. 21, Luke i. 31.) In Cypr. *Test.* ii. 9 there are differences of reading also; *vocabitis*, *vocabis*, *vocabit*, and *vocabitur* occur, the first being the reading of most MSS. and editions: Hartel reads *vocabis*.

vii. 15, 16. I suspect this to be one of the comparatively few places where the Greek text is corrupt. See notes to text and translation. προελέσθαι is, to my mind, a difficulty, and I suggest περιελέσθαι; cf. Josh. xxiv. 14, 23.

vii. 18. μνίαις, ὃ κυριεύει] So ℵAQ 49 90 106 109 144 305—8. κυριεύσει B.

μνίας Γ 91 97 309. μνίαις αἳ κυριεύσουσι 22 24 41 48 51 91 93^{vid} 97 228 233 309 (κυριεύουσι 62 87 147). ὃ κυριεύσουσι 36. μνίᾳ ἣ κυριεύσει V.

The plural relative is probably an alteration to save the grammar: the tense is difficult to decide upon, but the future *may* have come from the last syllable of a plural verb, or *vice versa*. The ungrammatical text of ℵAQ is probably right, arising from the collective use of the Heb. word (cf. κυνόμυια in Exod. viii.).

vii. 20. τῷ ξυρῷ τῷ μεγάλῳ καὶ μεμεθυσμένῳ ℵA 24 36 41 49 144 (228) (233) 306 (106).

τῷ ξ. τ. μεγ. τῷ μεμεθυσμένῳ QV 26 51 87 90 93 97 109 (not marg.) 309, ἐν τῷ ξυρῷ τῷ μεμισθωμένῳ B.

The omission of ἐν, and the substitution of καὶ for τῷ, may be due to revision of the Greek. The important question is between the two past participles. The resemblance is even greater in Hebrew, where the difference is only that of the point upon the first letter of the word. But as μεμεθυσμένῳ is a misreading of the Hebrew, it is to be preferred as the LXX. text, for it could hardly be the result of later alteration; whereas μεμισθωμένῳ could be derived from Theod. or Symmachus; unless we suppose that Aquila's rendering prevailed over these, and turned out the correct rendering of the Hebrew, for there is little reason to prefer 'drunken' to 'hired' (cf. however xxxiv. 5). Possibly, however, both

readings may have existed side by side from the beginning: and in this case *μεγάλῳ* may have been inserted as a second epithet when *μεμεθυσμένῳ* was finally adopted, from a sense that something was missing.

viii. 21. *καὶ τὰ πάτρια*] *καὶ τὰ παταχρα* 93.

See Field's *Hexapla*. Theodoret had seen MSS. with the reading *παταχρη*, which is explained as a Syriac word meaning *τὰ εἴδωλα*: compare Symmachus' rendering *πάτραρχα εἴδωλα*. It seems to me doubtful, however, whether the Greek is not satisfactory, viewed as a paraphrase; though both here and in xxxvii. 38 the analogy of the Syriac word may have been present to the translator's mind, as in words like שׂרק, *συρίζω*, שׂבר, *σίκερα*, &c. Scholz gives several more instances, some of which I cannot think convincing: e.g. אחים, *ἤχου*, xiii. 21, נצר, *νεκρός*, xiv. 19. He even thinks *μέρος*, vii. 18 and xviii. 7, to contain an allusion to Meroë!

ix. 1, 2. It is hardly possible to resist the impression that the Greek text is here corrupt, though substantially supported by Tertullian and Cyprian (Tert. *adv. Marc.* iv. 7; Cypr. *Test.* i. 21). The passage will be discussed more fully in the notes: my conjecture is that the incomprehensible *τοῦτο πρῶτον πίε, ταχὺ ποίει*, conceals something like *τοῦτο πρῶτον ταχὺ ἔπειτα παχὺ ποιεῖ, ταχὺ* representing קל and *παχὺ* כבד.

x. 17. *εἰς πῦρ* אBQ &c.; *ὡς πῦρ* A 22 48 62 90 93 144 147 305.

This small divergence is of some interest. Tyconius, p. 48, has a corrupt text; *et ardebit lumen Israhel et erit ibi ignis*. This however supports a nominative case; and *ibi* is not far from *ut*; moreover, as Prof. Burkitt has pointed out (*Tyc.* lxi., lxxxii., and *O.L. and Itala*, pp. 13, 14), *ibi* appears not to be used in 'African' Latin versions. The true reading appears therefore to be that of A 305 and these Lucianic cursives: it is a little further from the Hebrew. For confusion of *εἰς* and *ὡς* see, e.g., xvi. 12, xl. 23.

xiv. 21. *πολέμων* is the reading of all MSS. except V 109 305 307 308, and the *margin* of Syr.-hex. "manifesto ad *πόλεων* spectat," Field. *πόλεων* is the rendering of Aq. Theod. and Symm. The Hebrew word is variously rendered, but the two translations generally favoured are: 'enemies' and 'cities.' Had *πόλεων* then been the original reading of the LXX., it is unlikely that it would have been altered, especially against the agreement of the later versions; while *πολέμων* is, if not an early corruption of *πολεμίων*, just such a rendering

as the LXX. might be expected to give of a dubious word meaning something like 'enemies'; the word also has the sense of 'stirring up,' as to wrath: see Psal. lxxiii. 20, where the LXX. (and Vulg, as here) render 'in the city,' the opposite of the present divergence, if, as I think, πολέμων is right here.

xiv. 31. τοῦ εἶναι] The Lucianic MSS. 22 36 (48) 51 62 90 93 147 have μεῖναι ἐν τοῖς συντεταγμένοις αὐτοῦ, a supplement of the usual character. But μεῖναι is read by the important cursives 106 301 (144 233) also; it seems to give a better sense than εἶναι; and it can be accounted for by a misreading of the Hebrew, במועדיו having suggested לעמד as in x. 32.

xvi. 3. μὴ ἀχθῆς B*^{b} Q^{mg} &c.

μη απ αρχης אAB^{a}Q*Γ 22^{corr} 24 26 49 106 109 233 301 305 309.

μη απαχθης 41 306. μη αχθεσθεις 62 147 (-θης? 93). μη απαχθεις 239.

Syr.-hex. *text* = μὴ ἀχθεσθῆς: margin = μὴ ταραχθῆς (Field).

A difficult place, but the reading of B* or possibly of 41 306 must be right. It means 'be not led' (away), the LXX. having taken Heb. תְּנַלִּי 'betray' as a passive form of the same verb in the sense of 'lead into captivity' (Niphal תִּנָּלִי or Hophal תָּנֻלִי). But the word ἀχθῆς was taken by readers to be from ἀχθέω, and to mean (intransitively) 'be troubled': so Montfaucon, according to Middeldorpf (*Syro-hex. of Isaiah* &c.); and hence the reading ἀχθεσθῆς with its corruptions, and the Syro-hexaplar text, and possibly the margin also. (That ἀχθῆς can have been taken from ἄγχω seems less likely.) The reading of אA &c. seems to be a worse corruption, which I cannot trace: unless it be a supplement to the phrase, which has been at some time mistaken for a verb and turned out ἀχθῆς; ἀρχὴ being used in the sense which must be given to it in x. 10 (B): or unless we can suppose that ἀπάρχῃς is a verb, intended to translate גלה, in the sense in which it occurs, Pind. *Nem.* iv. 76, ἔνθα Τεῦκρος ἀπάρχει, 'where T. rules afar off,' perhaps with the sense of *exile* attached

xix. 10. ἐργαζόμενοι א*BQ^{mg}. διαλογιζόμενοι AQ*. διαζόμενοι א$^{cb\,vid}$ 26 49 106 301.

There can be no question that διαζόμενοι is right. Field printed it in his 1859 edition (see his note there) before the readings of א can have been known. (See also his note in the *Hexapla*, ad loc.) It is a regular, almost technical word to

do with weaving; see Judges xvi. 13, 14, where A's text has the verb. ἐργαζόμενοι is either repeated carelessly from the previous verse, or rather, I think, used again as an explanation of the harder word; and διαλογιζόμενοι a hasty attempt to emend the text, by a scribe who did not know the word διάζομαι, and thought the syllables had fallen out. That A's scribe wrote the word in Judges, while he or his predecessor did not know it here, is only another proof that different parts of the Greek Bible in the same MS. have different origin and character.

xix. 18. ἁσεδὲκ MSS., except ασεδεχ 301 and ασεδ ηλιου א*, א^ca leaving only ασε. (106 has ηλιον in marg.)

The question here is rather of the Hebrew reading and meaning. The variants there are חרם 'destruction' and חרם 'the sun': and the LXX. apparently read צדק 'righteousness.' Prof. Burkitt has most ingeniously proposed to read חסד in the Hebrew (= 'mercy' or 'loving-kindness'), and ασεδ as in א* tallies with this, ηλιου being an obvious duplicate, perhaps from Symmachus, representing חרם.

xxii. 22. Great varieties exist here, the question being one of clauses rather than words. Field and Ceriani are agreed in thinking that Q (with Γ 24 198 306 Syr.-hex.) preserves the true LXX. text, and that the fuller readings are Hexaplaric: B having admitted a portion of the intruding sentence, which duplicates the LXX. reading, a paraphrase. The original hand of א agrees with the Hebrew, that is, with the later Greek versions; and the correctors have been repeatedly at work.

xxvi. 18. καὶ ἐτέκομεν· πνεῦμα σωτηρίας σου ἐποιήσαμεν. If here we place the stop after πνεῦμα, and read σωτηρίας οὐκ ἐποιήσαμεν (or οὐ ποιήσομεν), the sense according to the Heb. is restored with a very small change. Grabe inserted a negative in his text.

xxviii. 7. πεπλανημένοι אAQΓV with B^b and almost all cursives: πεπλημμεληένοι B*. Both verbs are used to render the Heb. root (see Ps. cxix. 67); but πλανάω, though with some confusion, is used in the rest of the verse. Moreover πλημμελέω in the passive means 'to be sinned against,' or 'to be wronged,' and the sense is hardly that here, but rather, apparently, 'to be made to go wrong': the passive does not occur elsewhere in the Greek Bible. Yet alteration would certainly be more likely to be away from πεπλημμεληένοι than towards it; and as it renders the Hebrew no less than

the alternative, it should not be altogether dismissed from consideration.

xxix. 8. *πίνοντες* is so easy a corruption of *πεινῶντες* that the latter might have been restored by guess, but it is actually preserved by 22 41 48 49 51 93 104 144 as well as by the Old Latin. (Würzburg Fragment, *qui in somnis esuriunt et manducant.*)

xxx. 14. See above on v. 26. Field, 1859, prints *ἀποσυρεῖς.*

xxx. 22. *μιανεῖς* ℵ*B &c. *ἐξαρεῖς* ℵ^{cb}AQ* 26 41 49 86 91 104 106 198 233 305 309. The evidence of Syr.-hex. is divided. Field seems to prefer *μιανεῖς*; Middeldorpf *ἐξαρεῖς*, which is further from the Hebrew. The evidence seems to me slightly to favour the latter.

xxx. 30. *δείξει* 23 36 51 86 90 109 144 308 (and Jerome 'ostendet') seems intrinsically better than *δεῖξαι*, though the latter is supported by ABQ &c. (*διξε* ℵ*). It not only agrees with the Hebrew, but makes the Greek run far more easily. (Cf. xxxii. 6, where however the evidence and the turn of the Greek sentence is for the infinitive.) Field prints *δείξει.*

xxx. 33. *ἀπατηθήσῃ*, 48 308, must be right, as it translates the Heb. consonants, but wrongly, and the difference of *ι* from the ordinary text, which is incomprehensible, is so small. Either the translator was here much at a loss, or there may be some further corruption of the text.

xxxiii. 11. *αἰσθηθήσεσθε* ℵBQ*^{fort} &c.
αἰσθήσεσθε Q^{a} 24 26 48 90 104 144^{vid} 233 306.
αἰσχυνθήσεσθε ℵ$^{c.a}$ AV 62 87 93 97 106 147 228.

The Hebrew is very different, and affords no trustworthy clue that I can see. The aid of the Old Latin is uncertain, as Cypr. (*Test.* ii. 26) has both verbs: *nunc intelligetis, nunc confundemini.* As the dropping of a syllable from *αἰσχυνθήσεσθε* might give rise to the other Greek variants, and the MSS. containing it are rather unusual allies, it seems preferable, in the present state of our knowledge.

xlii. 9. *ἀνατεῖλαι* AQ 26, *ἀναγγεῖλαι* ℵB &c. The former is clearly preferable for sense, and may be the true text, unless it has been rightly corrected in a few ancient copies; with the context, *ἀναγγεῖλαι* would be an easy corruption. Cf. xlv. 8.

[It seems just possible that *ἀναγγεῖλαι* might be caused by oral confusion between צמח and שׁמע; but the latter is here rendered by *ἐδηλώθη*, and more usually by *ἀκουστὸν ποιῆσαι.*]

xliii. 23. The addition οὐδὲ ἐδούλευσας [+ μοι $\aleph^{c.a}$] ἐν ταῖς θυσίαις σου is found in $\aleph^{c.a}$AΓ 26 (86 marg.) 90 106 198. Irenaeus (Lat. *Adv. Haer.* IV. 17) has *non servisti mihi in sacrificiis .....sed in peccatis tuis et iniquitatibus tuis ante me stetisti:* the latter part supporting προέστης μου as read by BQ* but in the place assigned to it by Q.

See Swete, *Introd.* p. 417. A* continues, οὐδὲ ἔγκοπον ἐποίησα ε ἐν λιβάνῳ; and it seems probable that the two clauses should run parallel, ἐδούλευσας...ἐποίησας.

li. 19. δύο. The Sixtine edition read διό, an error which has continued to appear in many printed editions.

liii. 9. We have here a variation of early date: οὐδὲ εὑρέθη δόλος $\aleph^{c.a}$AQ 26 36 41 49 51 86 90 91 93 104 106 144 147 198 228 233 239 306 308 309, οὐδὲ δόλος 87 97, οὐδὲ δόλον B. 22 has εὑρέθη inserted above the line, and δόλος is apparently corrected from δόλον.

The first reading is found in the quotation, 1 Pet. ii. 22; in Clement of Rome, *Ep. ad Cor.* i. 16; and in Tertull. *Adv. Judaeos, nec dolus in ore eius inventus est.* On the other hand, Cypr. *Test.* ii. 15 has *neque insidias ore suo*; Augustine, *de Civit. Dei* xviii. 29, has *dolum*; while one MS. of Cyprian has *neque insidias ore suo locutus est*, and Faustinus (*de Trinitate* iii. 4) has *neque dolum in ore locutus est.* (εὑρέθη is against the Hebrew, which, however, favours the nominative.)

Dr Hatch (see his *Essays in Biblical Greek*, iv. p. 202) considered δόλος to be probably the original reading from which arose the other two, εὑρέθη by way of explanation, δόλον assimilated to the preceding accusative. On the other hand the evidence for εὑρέθη is very old, even setting Tertullian aside, both on account of the difficulty of dealing with his quotations and the doubts as to the genuineness of the treatise *Adv. Judaeos* (see Burkitt, *Old Latin and Itala*, p. 29, note); and εὑρέθη once omitted, δόλον might easily come in for δόλος. The N. T. text might, however, have affected the text of the Septuagint; and the agreement of Cyprian with B, which is somewhat unusual, must be allowed considerable weight. The variant *locutus est* in some Latin authorities, though not in the least likely to be right, shows how easily a verb might slip in, but does not much strengthen the evidence for the accusative. It seems to me that confusion

might have arisen with Ps. xxxii. 3 and xxxiv. 13. The balance of the evidence, so early and so strongly divided, is, on the whole perhaps, slightly more favourable to εὑρέθη δόλος.

liv. 17. σκεῦος σκευαστὸν B &c. σκεῦος φθαρτὸν ℵ$^{c.a^2c.b}$AQ 22 26 36 48 49 51 62 86 90 93 106 144 147 198 233 308. σκευος τον ℵ* seems to be distinctly in favour of B's reading, σκευας having slipped out after σκεῦος. The sense and the agreement with the Hebrew seem decisive for σκευαστὸν, and φθαρτὸν, despite a fair body of evidence on its side, appears due to carelessness; having come from φθεῖραι just before, and taken the place of the rightful word. A attempts to get sense by making πᾶν σκεῦος φθαρτὸν into a separate sentence, and adding δὲ to start the next clause.

lix. 7. οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων ℵ*A and the majority of cursives. ἀπὸ φόνων, though read by ℵ$^{c.b}$B*Q*, and, by Holmes and Parsons' silence, presumably by 49 86 (text) and 198, can hardly be other than a Greek corruption.

lxiii. 2, 3. ὡς ἀπὸ πατητοῦ ληνοῦ; πλήρης καταπεπατημένης all MSS., except that Q reads πατήματος, and ℵ V 26 41 91 97 239 306 πλήρους, 26 also reading καταπεπατημένου. These variants are, however, of importance, extending beyond the actual forms of the words. Cyprian, *Epist.* lxiii. 7, has *velut a calcatione torcularis pleni et perculcati*, which is supported on the whole by Tertullian, though in quite different Latin: *sicut de foro torcularis pleno conculcato* (*Adv. Marc.* iv. 40): Jerome also has *sicut calcantium torcular plenum conculcatum.* This evidence seems to prove that either πατήματος is the right text, or that it was intended to explain how πατητοῦ was to be taken; and also that either πλήρους is right, or πλήρης must be taken with καταπεπατημένης as agreeing with ληνοῦ, the stop after ληνοῦ being abolished. The evidence is hardly enough to reject the wording of the mass of MSS.: and πλήρης must therefore, I suppose, be taken as indeclinable. See note on Mark iv. 28, Hort, *Introd. to N. T. in Greek*, Appendix, p. 24. (B reads πλήρης for πλήρεις, li. 20, and Γ in i. 15.) Otherwise, indeed, πλήρης can only be construed as with εἰμὶ omitted. "I am full &c." (See Sabatier ad loc., where this rendering "id est, oppletus sum," is quoted from Nobilius, who adds "suspicari quidem licet adhuc subesse aliquod mendum.")

lxv. 2. οἱ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ ℵ$^{c.b}$AQ* (26) 36^{corr} 41 49 86 87 91 97 106 198 228 309, τοῖς πορευόμενοις ὁδῷ οὐ καλῇ B &c. (ουκ αληθη ℵ*).

AQ* seem to be right here, and the reading of B (which *e silentio* may be attributed to the Lucianic cursives also) is apparently an alteration, influenced by οὐκ ἀγαθῇ of Aq. Theod. Symm. ℵ* betrays knowledge of both readings.

It is difficult altogether to resist two impressions derived from a study of the above and other variants in the LXX. of Isaiah: first, that a few duplicate readings may have existed side by side from the time of the original translation; and second, that an occasional correction from the Hebrew may have crept in to almost any of our earlier MSS., whether by reported tradition or otherwise, without any general knowledge of the Hebrew being supposed. But in discussion of this or that passage a scrap of information might make its way from one to another; and the writers of several of our MSS. seem to have been capable of some elementary editing. This suggestion (not that I suppose it to be new) is only thrown out without an attempt at proof, and merely because in some cases, were this so, it would be the easiest way of explaining the appearances of the text.

C. METHODS OF RENDERING.

The Greek of the LXX. differs much from the language as written by Thucydides, Plato, or the Athenian orators. The change from Attic to 'Hellenistic' Greek has been often dwelt upon, especially by commentators on the New Testament. As the language extended its geographical bounds, largely through the conquests of Alexander, it became less exclusive in choice of words, and less nice in subtleties of grammatical expression. The great city of Alexandria was specially open to Macedonian and cosmopolitan influences: on the other hand it was a home of literary study, with an unrivalled Library, and something approaching to an University. The Septuagint translation was made either in Alexandria, or in its neighbourhood and under its influence; this may be positively stated of the Pentateuch, and will be at any rate very near the truth with regard to the remaining, and later-translated, books. We find in it much resemblance to the

New Testament; naturally, inasmuch as the New Testament writers were acquainted with it, quoted it, were much influenced by their study of it, and by conditions similar to those under which it was made; and also inherited, or learnt, the sacred traditions which it did so much to keep alive. But the Old Testament translators, coming first in point of time, were obliged to make a beginning; and found many difficulties in rendering a series of books, written in a Semitic language, and full of the special ideas of the Semitic race and the Hebrew religion. These difficulties they attempted to meet by preserving various Semitic idioms, and a dim reflection of Semitic arrangement and style; the special force and grace of the Hebrew language were however either beyond their abilities, or foreign to their taste; assonances, metrical rhythms, root-connexions between words, disappeared: parallelism they preserved when convenient, but probably found the vocabulary at their command, although extensive, not always adequate[1]. The result is, that their Greek, beside its general 'late' and its special Alexandrian character, is strongly coloured by 'Hebraisms'; idioms, turns of phrase, and a certain pervading tone, marked by the absence of long periodic sentences, and of the grammatical devices which Greek employs in them; so that both the salient features and the background of the style have something about them remote from pure Greek. Again, the translators seem generally to have viewed it as their duty rather to represent each word and phrase of the original literally and directly, than to render the spirit of the Hebrew with the greatest possible amount of Greek force, grace, and idiom. Of this 'representation' theory, or practice, Aquila's version of the O. T. furnishes the strongest extant instance; but the LXX. also goes much further in this direction than would a modern translator; paraphrasing, it is true, at times, but only occasionally, and never for long together; rarely for more than a single clause at a time; and only, it would seem, when the literal method was beyond the translators' resources.

The general absence of the Optative is to be expected at a late stage of the language; but in fact, the sense of the subject-matter, and structure of the sentences, give little scope for its use; it does occur occasionally, as xxviii. 22, and is even

[1] This often leads to a rather bald repetition of some word, where the Heb. varies; e.g. *πενθήσει* and *πέπαυται*, xxiv. 7, 8, and the use of *λογίζομαι*, xl. 15, 17. So in some passages the words *ὕψος*, *ὑψηλός*, *ὑψόω*, recur very frequently. (See ii. 11 foll.) Cf. also *κατακαίω*, xliii. 2.

plentiful in some parts of the O. T. (The reading of xlix. 15 is not absolutely certain, and xi. 9, xxi. 1, are special cases, on which see notes on those verses.) The original gives speeches directly, except xxxvii. 8, xlviii. 8; these are rendered with classical correctness of construction; lvii. 8, equally correct, has nothing to warrant it in the Hebrew, cf. xliv. 19; while xxxvi. 21 represents the direct speech of the Hebrew by the terse and neat indirect prohibition, *διὰ τὸ προστάξαι τὸν βασιλέα μηδένα* (*μηδεν* ℵ*) *ἀποκριθῆναι.*

Οὐ *μὴ* with aor. subj. or fut. indic. is constantly used, where a plain negative future statement seems to be all that is intended. The easiest explanation is, that a language in old age and decay employs expressions of exaggerated strength more and more frequently, till the simpler ones are felt to be weak, or fall into disuse. (We may see this in various ordinary French words, which are boiled down, so to speak, from late Latin expressions: e.g. *celui*, from ecce ille, *même* from metipsissimus, *oui* almost certainly from hoc illud.) As in classical Greek, the future is less common than the subjunctive; and the latter is almost always the aorist, except such passages as *οὐ μὴ δύνηται*, xvi. 12; cf. Jer. xxxvi. (LXX. xliii.) 5; and *πεποιθότες ὦσιν*, xvii. 8. These correspond closely with the exceptions in Attic, see Goodwin, *Gr. Moods and Tenses*, § 89. The MSS. often vary between aor. subj. and future; but the latter seems well established, for instance, in xvi. 10. This use of *οὐ μὴ* occurs in the LXX. in all the prophetical books except Obadiah, and in Theodotion's Daniel: in Baruch iii. 34, and Lamentations iv. 15. It is apparently less frequent in the Poetical books: Job iv. 6, Ps. xxvi. 4 are instances. It is fairly often found in Ecclesiasticus (ii. 8, &c.); see also Wisd. iii. 1, 1 Macc. ii. 63. I have not noticed it in Ecclesiastes, nor in the portions of Aquila edited by Prof. Burkitt, though it occurs in fragments of him from the Hexapla, as Isai. xxvi. 14, xxxii. 10. In the Pentateuch it is comparatively rare, and when it occurs there and in the Historical Books, has more appearance of special force; as in Gen. xxiv. 33, xxxii. 26; Josh. vii. 12; 1 Sam. xii. 19, xvii. 39; 2 Kings vii. 19. The Prohibitions of the Ten Commandments and of the Law generally are simply in the fut. indic. (resembling the Heb. idiom) with *οὐ*; and so in Matt. xix. 18, while Mark (x. 19) and Luke (xviii. 20) have *μὴ* with subj. In the N. T. *οὐ μὴ* occurs with moderate frequency throughout most books; but, so far as I have observed, is not found in Acts, except in the quotations, xiii. 41, xxviii. 26.

Instances of attraction of the relative are xxxvii. 6, xxxix. 7, li. 18.

The vocabulary of the Alexandrian translators was copious and not exclusive; other dialects beside Attic contributed to it, and the Homeric studies of the Library revived many words that had fallen out of use. This will cause neither surprise nor difficulty. A few Semitic words occur in Isaiah, as *σίκερα*, v. 22, &c. and *γιώρας*, xiv. 1 (= גר). Words are transliterated at times, but this is less frequent in Isaiah than, e.g., in Kings; see 2 Kings v. 19, viii. 8, &c. **Σωρήκ**, Isai. v. 2, may be rightly a proper name.

More important are the 'Hebraisms': the peculiarities which are Semitic in their origin, which the Alexandrian translators adopted freely, while we feel sure that the Attic of earlier days, jealous of its purity and confident in its resources, would have avoided them. In the first place, the sentences are short and detached[1]: the usual devices of the classical period are missing: participles are used but little, and then in short clauses, whether genitives absolute (xiii. 10, xxiii. 3, xxxviii. 12, lxv. 24; xvii. 13 and xxxvi. 1 are open to doubt) or not. Separate clauses are simply piled up, as in xiv. 1, 2: *καὶ* is the usual connecting particle, the corresponding Hebrew conjunction being very common, and very wide in its range. Thus in ch. ii. 2 foll., we have nine, and after one break, seven more clauses introduced by *καί*; eleven in ver. 7—10, almost unbroken; not less than twenty-eight instances of *καὶ* varied by one of *ὅτι*, one of *ὡς*, one short relative clause, and three with *γάρ*. So from Genesis i. 3 to ii. 3, every verse begins with *καὶ*, beside many intermediate divisions of clauses; there are a few short relative clauses, and *ὅτι* occurs in the phrase *ἴδεν ὅτι καλόν*; *ὥστε* also occurs twice; *καὶ* is found 117 times in the Camb. text. It is hardly necessary to say that very different results would be obtained from an equal quantity of a classical author.

I believe that *μὲν* occurs but twice in Isaiah, namely vi. 2, xli. 7. Even *δὲ* is not very common, and long passages are found without it. Scholz, p. 14, appears to think that *δὲ* occurs but once in Jeremiah: namely v. 23 (25 must be a misprint); but I have found it also in ii. 11, 21, 25, 32, iii. 24, iv. 12, 22, 27, vii. 8, viii. 7, xi. 21, xii. 17, xiii. 17 [B, om. ℵAQ], xvii. 16, xx. 11 [ℵB, *καὶ* AQ], xxii. 5, 27, xxvi. (xlvi.) 27, 28, xxxi. (xlviii.) 30, xxxii. 17 (xxv. 31), xlvii. (xl.) 5.

The cases in Hebrew are either but slightly developed, or have been worn down by time; consequently the Greek, with its

[1] Prof. Saintsbury, *Elizabethan Literature*, chap. vi. p. 216, points out how this character of the original tended to improve the Authorized Version, the tendency of English being then towards diffuseness.

abundance of terminations, and accurately developed syntax, had to deal with an unaccustomed state of things. In this modern English bears more resemblance to Hebrew: they are less precise than Greek or Latin, but to some extent more capable of vagueness without downright incoherence.

Hebrew marks the accusative by a prefix, 'eth,' אֵת, which is hardly distinguishable from a similar word meaning 'with'; hence Aquila uses *σὺν* to represent the sign of the accusative, which is not however always present. The genitive is indicated by a sort of inverse process; there is no termination, but the word qualified by the genitive is prefixed to it in a (generally) shortened or lightened form; this is called the 'construct state.' Hebrew adjectives are few in number, and elementary in meaning; and this genitive is often used for lack of an adjective; pronouns, if needed, are attached to the genitive, not to the construct word—e.g. "hill of (my) holiness" for "(my) holy hill." Other cases and relations are expressed by prepositions, of which some of the commonest are inseparable prefixes: ב, b'—, 'with' or 'in'; often Greek *ἐν*, which may consequently have almost instrumental force [the MSS. often vary as to the insertion of this *ἐν*]; as xi. 4 *ἐν πνεύματι*; also rendered by dative without preposition, as vi. 2, *ταῖς δυσὶν*, ii. 5 *τῷ φωτί*; the accusative also, with more or less periphrasis, as i. 2 *αὐτοὶ δέ με ἠθέτησαν*, i. 6 *ἐπιθεῖναι...ἔλαιον*; or acc. with *εἰς*, ii. 10, x. 26, and tolerably frequently. כ, k'—, 'as,' 'like,' 'according to,' is generally *ὡς*, i. 8 *ὡς σκηνή*: occasionally *κατὰ*, x. 26 *κατὰ τὴν πληγὴν Μαδιάμ*. Cf. Pindar, *Pyth.* ii. 125 *κατὰ Φοίνισσαν ἐμπολάν*. ל, l'—, is sometimes *εἰς*, i. 5 *εἰς πόνον*, i. 14; less frequently *ἐν*, xliii. 7; very often the dative of recipient, person interested, &c. as iii. 9, 11 *τῇ ψυχῇ, τῷ ἀνόμῳ*. מ, m'—, may be *ἐκ*, as i. 12 *ἐκ τῶν χειρῶν, ἀπὸ*, i. 15 *ἀφ' ὑμῶν*; and *παρὰ* with gen., xiii. 6 *παρὰ τοῦ θεοῦ*, xxi. 11. *παρὰ* also translates this preposition compounded with others, as '*eth*' or '*im*' (meaning 'with') xxi. 10, xxviii. 22, xxix. 6, viii. 18. מ = *διὰ* with gen. xxx. 31.

The separable prepositions will not cause any difficulty. The practice of the LXX. in translating them is not rigidly uniform. Ἐπὶ is very common; among its uses it represents, with accus., עַל, xi. 2, with dat. אֶל, xiv. 16, ל, xiv. 8; it is also for ב, xxvii. 13, *ἐπὶ τὸ ὄρος*, and with gen. xxvi. 1, xxxiv. 17. Conversely ב, besides those given above, corresponds to *διὰ* with acc., xiii. 12, xxviii. 11, xxix. 19; *ὑπὸ*, xxiv. 18; and apparently the simple genitive case in vii. 20 *βασιλέως Ἀσσυρίων*. Amid this variety, it

seems hardly possible to lay down any principles of correspondence for these particles.

Pronouns, objective and possessive, are expressed in Hebrew by means of inseparable suffixes, added, in slightly varying forms, to verbs and nouns. The LXX. painstakingly represents many, but not all of these; so that unemphatic pronouns are more frequently expressed than in classical Greek. The personal pronouns, as subjects of verbs, are also expressed by suffixes in Hebrew and, in the 'imperfect' tense, by prefixes also. The prefixes and suffixes used for syntactical purposes in Hebrew are composed from a limited number of letters, known as the 'servile' letters; hence there is great likeness between the terminations, amounting to identity in many cases, especially in the absence of the vowel points, which were not in the early MSS. which the Alexandrians must have used. Thus ת may mark a plural, usually feminine, or a verbal termination, 2nd pers. sing. masc. or fem.; תי would be 1st person of verb, or fem. noun, sing. or plur. with 1st pers. sing. possessive suffix; ה may be feminine sing. of noun or verb, local preposition suffix, or a sign of a special mood of the verb; prefixed, it may be the article, an interrogative particle, or a sign of a causal verb, active or passive. Greek terminations have, to a less degree, the same kind of likeness; and it is generally thought that beside the illegibility of MSS., abbreviations may have been used, increasing the havoc among the terminations. It will not therefore surprise us to find many discrepancies, such as depend on terminations, between the LXX. and the present Hebrew text. Only a few of the number can be pointed out, in the notes or elsewhere.

Having so few case-indications, Hebrew is inclined to a certain looseness in grammar, with regard to cases, as well as to numbers. Agreement is not always strict; and a writer passes easily along to a fresh clause, taking up a noun without much regard to the case in which it logically and grammatically stood before. This, if imitated in Greek, causes anacoluthon, or a development of the *casus pendens*; see xv. 2, xl. 22, and xxviii. 1—4.

The relative in Hebrew is an indeclinable word, merely serving as a signal that the coming clause is relative; the pronoun, in its appropriate case, &c., has to be inserted in its place in that clause. The English 'whereas,' and still more the uneducated 'which,' resembles this undeclined relative in its effect on the sentence. The Greek of the LXX. reproduces this construction faithfully, except that the Greek relative is necessarily declined; viii. 20,

περὶ οὗ...περὶ αὐτοῦ: sometimes a copula intervenes, and saves the construction after a fashion, as in v. 28; sometimes again the construction (like other common Hebraisms) is found in the Greek, though not in the corresponding Hebrew; as in i. 21 ἐν ᾗ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ. (Notice 1 Kings xiii. 31, ἐν τῷ τάφῳ οὗ ὁ ἄνθρωπος τοῦ θεοῦ τέθαπται ἐν αὐτῷ, and cf. A.V. of Acts xiii. 25.)

The Hebrew tense system, and the practice of the LXX. in representing it, offer some difficulty to students accustomed only to classical Greek, and unacquainted with Hebrew. Even these may gain something by referring to such standard works as Driver's *Hebrew Tenses*, or Davidson's *Heb. Grammar* and especially his *Syntax*. What is written here is intended only to give help to those who have no previous knowledge of the subject.

Hebrew has what a classical scholar would be inclined to call two tenses only. These have been called by various names, but are probably best known as the Perfect (or Preterite) and the Imperfect (or Future).

The Perfect expresses	
action complete,	I have gone.
decidedly past (narrative tense),	I went.
decisive and immediate,	I tell you, I hear, &c.
complete in the mind, as certain to happen; so, especially in prophecy.	I am undone!
complete and therefore previous to another action,	(The place to which) he had come.
either past = (Eng. pluperfect) or future (= fut. perfect, often masked in modern English as a present or perfect).	(When) he has done this.
The Imperfect expresses	
action incomplete,	He is coming; he has yet to come.
and so future,	You shall see.
frequentative,	He used to go (or, repeatedly went).
inceptive,	They began to move.

The state of permanence or perpetuity of action (as opposed to repeated actions) is expressed by the participle: they were standing (*continued* standing); except that the perfect is sometimes used, where this continuance is in the nature of the meaning of the verb: as, to be old.

The time of the action, in itself, matters little: the above examples can mostly be taken either in the present or past, or even future, so far as the sense allows. Under some circumstances, a choice of tense may be open to a writer, though one is generally more specially forcible and fit.

[All reference to dependent clauses is omitted, as the Greek deals with them in a manner not likely to cause perplexity; and for a similar reason, the various *voices* or aspects of the Hebrew verb are not referred to. As these latter depend, in some cases, on vowel-points, the translators may often have read them differently from the Massoretic text.]

The Imperfect, in forms sometimes slightly modified, expresses resolve, exhortation, or wish; and is then known as the Jussive, Cohortative, or Voluntative. The Imperative is closely connected in form with the Imperfect; is differently pointed, and has no prefixes. A remarkable peculiarity of Hebrew must now be noticed. When the word for 'and'—an inseparable prefix, ו, u—, v'—, or w'—, generally called *vav* or *waw*—is used with a verb in narrative, without an intervening word, as is often the case, the verb preceding the subject; then the verb with ו, if coupled to, and continuing, a perfect, is generally in classical Hebrew *imperfect*; and *vice versa*. It used to be supposed that *vav* converted the one tense into the equivalent of the other, and hence it was called *vav conversive*; but it is now more usually held that it starts the second verb (and any subsequent ones similarly connected) at the point of action reached by the first: being equivalent in meaning almost to Greek ὥστε with indic., Lat. *itaque*, English 'and thereupon,' 'and next,' 'and so.' It is therefore often called *vav consecutive*. The 'conversive' explanation, if less scientifically accurate, will perhaps be found easier to grasp, and sufficient for the immediate needs of those who are merely concerned with the tenses of the Septuagint[1].

The Hebrew tenses, it must be understood, mark the character of the action, as complete or incomplete, not its time, as past, present, or future: which has to be gathered from the context, and the play of the verbs one upon another. This notion is at first somewhat strange to many; but it is really an important force in Greek itself. For instance, the aorist and imperfect are, in Greek, both, it may be, past in time; but the character of the

[1] Owing to the frequency with which ו is used—sometimes even at the beginning of chapters or books—the imperfect with vav conversive is very common; is, in fact, the most usual narrative tense.

action differs entirely. The aorist, indeed, has often no time indication at all about it, except what is implied by the complete, decisive view of the action presented. The name 'aorist' in itself has some bearing on this point, and the simple form of the so-called 'second' aorist goes far to show that it represents the verb in its most normal and original aspect. The imperfect and present, on the other hand, have very specially developed meanings, and the various lengthenings and strengthenings of their stem express these in ways which are as yet but partly understood. Hence such complicated forms as διδάσκω, ἀφικνέομαι, λαμβάνω, αἰσθάνομαι, βαίνω, in contrast with the simpler ἔβην, ἔφυν, ἔλαχον, ἦλθον.

The important matter, however, at present, is to see how the LXX. translators dealt with these phenomena of an alien language. They seem to have selected the aorist as the best equivalent for the Heb. perfect, and the future for the Heb. imperfect; and used them, when the context did not absolutely forbid, to *represent* rather than to translate these forms. Being acquainted with the conversive *vav*, and understanding it, probably, according to the explanation which that term implies, they also used the aorist for the converted imperfect, and the future for the converted perfect. From what has been said above, it will be seen that the translators' instinct, in the matter of the aorist, was mainly a true one; the general character and the wide range of the tense make it the most suitable tense for the purpose to which they applied it. The future was less capable of extension in meaning; and while no single tense could have been selected that would have fulfilled the purpose better, it cannot be considered a complete equivalent for the Heb. imperfect.

These principles are carried out with considerable deviations. The context often gives light as to the tense required, and the translators, especially in historical passages, were not slow to avail themselves of this help. There are a good many lapses, moreover, due, it would seem, to carelessness or ignorance; but in estimating these, it must always be remembered that the LXX. worked from a text nearly a thousand years older than our oldest MS.; (that it may have differed much from our present Heb. text:) and that it was without vowel points, and very likely abbreviated, and may have been accompanied by a different and older tradition. Under these circumstances, it is not to be wondered at if, when the context gave no clue, as is the case in many prophetic or poetic passages, the translators were incapable of making their

way to the tense which modern scholarship[1] prefers. In these and many other cases, they apparently fell back upon the 'representation' method; and as in translating the Septuagint the Hebraisms in it must be understood as such, and duly regarded, it must be borne in mind that the use of the aorist and future is in numberless passages simply a Hebraism, which must be treated accordingly.

NOTE. The following list includes most, if not all, the conditional sentences in the LXX. of Isaiah, with some attempt at classification:

i. 9, 12, 15, 19;	xxviii. 15;	xlix. 15;
v. 9;	xxxvi. 8, 16;	liii. 10;
vii. 9;	xl. 15;	lvii. 8;
viii. 9, 14;	xliii. 2;	lviii. 4, 9, 13;
x. 8, 22;	xlv. 21;	lxiv. 1;
xxi. 12;	xlviii. 18, 21;	lxvi. 13.

By far the commonest form is that referring to the future, with ἐὰν and subj. in the protasis. Most of these are perfectly regular: i. 12 substitutes the present of βούλομαι for the future of some verb to which it is an equivalent; x. 8 with some other passages introduces its apodosis with καὶ, a Hebraism; though δὲ in apodosis is familiar in Greek. The supposed cases of καὶ in apodosis in classical Greek (see Liddell and Scott, sub voc. B. 3) are probably to be explained otherwise. In vii. 9, xxviii. 15 οὐ μὴ with aor. subj. is substituted for the future, and is added to it in xliii. 2; in xxi. 12 we have an imperative in place of the apodosis, so after εἰ with pres. ind. and fut. ind. respectively in xxxvi. 12 and xlv. 21. Compare Goodwin, *Gr. M. and T.* § 50 Rem. 1. (A classical instance of οὐ μὴ and subj. in apod. is Herod. VII. 53: ἢν κρατήσωμεν, οὐ μή τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώπων.)

The fut. is also found in apodosis, with εἰ and optative standing in protasis, xlix. 15; this is because the protasis is stated with more doubt, and the apodosis with more certainty, than usual. It can be paralleled in Class. Greek, see Goodwin, § 54. 2 (a). But far more irregular is xl. 15, where εἰ and aor. indic. in protasis is followed by future in apodosis. This is the most exaggerated divergence possible. "If all the nations had been (as they have not been) reckoned...will the result of such reckoning

[1] A comparison of modern translations in English will reveal many differences of opinion as to the proper tense to use. Space forbids more than one instance: li. 3, "shall comfort" A.V., "hath comforted" R.V., "doth comfort" Cheyne; Alexander and Kay with R.V., Lowth, Gesenius and others with A.V.

certainly be...?" This is hardly reasonable, and it differs from the Hebrew; perhaps εἰ is interrogative. (Cf. ix. 5.)

In i. 9 and xlviii. 18 we have regular conditions (unfulfilled) referring to definite past time: in xxxvi. 8 and lxvi. 13 (text in Q varies) the tense is future ind. with εἰ in protasis: but the second of these is not conditional, but comparative, and the future represents Heb. imperf. The remaining instances, xxxvi. 16 and lviii. 4, present no difficulty. It should be remarked that in some of these passages there is no conditional clause in the Hebrew: namely, i. 12, v. 9, viii. 9, 14, x. 8, (xxviii. 15), xxxvi. 16, xl. 15, (xliii. 2), xlv. 21, xlviii. 21, lvii. 8, lviii. 4, lxiv. 1; this takes no note of passages where the Heb. is rather concessive than conditional.

The following list may be useful for comparison: it does not pretend to be exhaustive.

Relative clauses, vii. 23, x. 15 (ὡς ἄν), xiii. 15, xix. 17, xxxvi. 6, lv. 10 (ὡς ἄν), lvi. 4.

(The subj. in xxvi. 10 is due to οὐ μή, and πᾶς ὅς may be wrong.)

Temporal clauses, x. 12, xxiii. 5, xxvii. 9, xxviii. 19, 25 (a general statement), xxix. 23 (text uncertain), xxx. 15, 25, 26.

For clauses introduced by ὃν τρόπον, see note on vii. 2.

D. DIFFERENCES BETWEEN THE LXX. AND THE HEBREW.

Apart from any deliberate method of rendering, the differences between the Septuagint and the Hebrew (Massoretic) text are of various kinds, and in some parts of the Old Testament very considerable. There are differences in order: of verses, as in Numb. i. 24—37, vi. 23—27, Ezek. vii. 3—9, Malachi iv. 4—6; of chapters, as 1 Kings xx., xxi.; of whole groups of chapters, as Jerem. xxv.—li.: differences of division, as in the Psalms; and differences of omission or addition, of long or short passages. These divergences are subjects for discussion in connexion with the books where they occur; no single explanation is at present considered to account for them all, nor is there any completeness of agreement, as a rule, with regard to particular passages. In Isaiah, the question is confined to narrow limits. There is no difference of order or division, except that the last verse (23) of

chap. viii. in the Hebrew stands as chap. ix. 1 in the Greek, and similarly part of lxiii. 19 (Heb.) as lxiv. 1. In both these cases the English Bible agrees with the Greek.

The additions and omissions of the LXX. in Isaiah never extend beyond a single verse. The final verses of chap. ii. (22) and lvi. (12) are wanting in the Greek; also xxxviii. 15, xl. 7 (or parts of 7, 8, which begin alike, apparently a simple case of omission akin to haplography) and the greater part of xxxvi. 7. Other omissions, varying from a word to a sentence, occur throughout the book; for instance, xxii. 10, xxxviii. 10, 11, lvii. 18—20, and lxiii. 3, 6, 18, are much shortened. Most, if not all, of these omissions were supplied by Origen in the Septuagint column of his Hexapla from the other Greek versions, principally Theodotion; and consequently, though no part of the true LXX. text, are found in the Hexaplaric margins of such MSS. as Q, 86: and frequently also in the text of certain cursives; principally in those which have been classed as representing Lucian's edition (of these, 22 and 48 have some critical marks), but also in other cursives, very irregularly, and occasionally also in one or other of the principal uncials: as in B, xxiii. 17, xxv. 9, xxix. 5, 13, xxxvii. 8, 14, 17, 34; in ℵ (with V, 301), in i. 27, and iv. 4, xxvii. 1, &c.; in A, which in Isaiah is mostly free from them, in x. 4, and lxiii. 18 probably, beside the important addition in ix. 6; Q also has the added words in lxiii. 18. It is known that these passages were not in the LXX. as Origen found it; nor were they in the original LXX., to the best of our knowledge. On the other hand, it is known that they were in the Hebrew as known to those translators from whose work Origen supplied the gaps that he found in the LXX. as compared with the Hebrew. Their non-occurrence in the LXX. does not prevent their being genuine parts of the Hebrew; and critics, when suspecting this or that passage in the Hebrew text, have not generally laid particular stress on the evidence of the LXX. (except, perhaps, as regards ii. 22). In this, at any rate, they are probably right.

The additions made by the LXX. to the text as in the Hebrew are both fewer in number and slighter in character. None of them extends beyond a clause or short sentence. Sometimes a word or two is added to complete the supposed sense, or define it: as viii. 6, *βασιλέα ἐφ' ὑμῶν*, xl. 2, *ἱερεῖς*, xliii. 10, *καὶ ἐγὼ μάρτυς*; or iii. 24, *ἔξεις διὰ τὰ ἔργα σου*. Sometimes a misreading of the Hebrew is developed further; as in vi. 8, *πρὸς τὸν λαὸν τοῦτον*, where לנוּ, *to a people*, has apparently been read instead

of לנו, *for us*; and confusion has ensued with the following verse. Again, words are introduced from a neighbouring verse, as in ii. 10, where the refrain is inserted as in verses 19 and 21: xi. 6, *βοσκηθήσονται* from the following verse. That these are copyists' mistakes, or kindred mistakes of the translator, appears from instances where similar additions are found in some MSS. only. (Thus אAQ^{mg} and several cursives supply *εὐλογησοῦσίν σε* in xxv. 4 from the previous verse; אAQ 26 49 86 106 &c. add *καὶ περὶ τῶν θυγατέρων μου* in xlv. 11; AQ and others repeat the mistake of xliii. 10 two verses later; cf. also xxx. 6, and xlvii. 1, where the origin of the mistake is less clear.) Words are also inserted from other chapters, when the memory of something similar prompted the writer; the end of xxix. 24 is supplemented from xxxii. 4, *ἀκούειν* preceding with some likeness of phrase, and A*, perhaps by reaction from xxix., omits *ταχὺ* in xxxii.; in xlv. 16 a misreading of the Heb. brings in a phrase, probably originally itself misread, from xli. 1. In xiii. 12 and 14, *καὶ ἔσονται οἱ καταλελιμμένοι* looks like an intrusion from xxxvii. 31, or if not that, at least in 14 from 12. Occasionally there is even a reminiscence of other books; thus *πύργον*, ix. 10 fin. (even if מגרל was suggested by שׁקמים גדעו preceding), is probably from Gen. xi. 4, rather than Isai. v. 2, as the *ἑαυτοῖς* shows; and xlviii. 21, *καὶ πίεται ὁ λαός μου*, from Exod. xvii. 6.

These intrusions, again, are commonly not supported by the whole body of MSS.: thus in xlv. 10 *μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτὸ* is omitted by א$^{c.a}$AQ, while א*B insert it from xxix. 16. In the previous verse there is a mistranslation, based on xxviii. 24 according to B (though B's text is there considered to be Hexaplaric, see Field ad loc.); and with *ὅλην τὴν ἡμέραν* added from the same source by א*B*. So in xxx. 18 אAOQΓ &c., but not B, insert from x. 4; in i. 22 A repeats from ver. 7; in i. 25 אAQ &c. insert apparently from xiii. 11, with alterations. At x. 12 the cursive 305 inserts a passage of thirty-one words, beginning with *καὶ σεισθήσεται τὰ χειροποίητα, κ.τ.λ.* from xix. 1. For xix. 3, see above, p. 21. In xlix. 6 אB, and in xlix. 8 א, seem to have completed the phrase from xlii. 6, where however B* itself omits *εἰς φῶς ἐθνῶν*. The amount of attestation probably varies, broadly speaking, with the antiquity of the insertion. As some of these passages are found in all Greek MSS., so they appear in the Old Latin; e.g. *Tyconius*, p. 38, supports אB in xlix. 6, unless there is confusion in his text with the other passages, and has the usual text, as in the LXX., xiii. 12, 14.

Whatever these additions are, they are not Hexaplar, and may go back far towards the original text of the LXX. in some cases. The Old Latin, as Prof. Burkitt has shown (*Tyconius*, pp. cvii.—cxviii.), gives decisive witness in the matter of Hexaplar additions.

The clause added in x. 9, οὗ ὁ πύργος ᾠκοδομήθη, is curious. It seems difficult to dissociate it entirely from πύργον in ix. 10, yet it hardly seems to be merely derived from it. It involves comparison of Gen. x. 10 with xi. 1, and almost suggests a note of Targumic character. (According to many modern scholars, this Calno is wrongly identified; but it seems unlikely that the ancient commentator knew of more than one place of the name, and wrote the clause to distinguish it.)

There are also other differences than these of omission from, or addition to, the Hebrew, between it and the LXX. These are numerous in Isaiah, and it is one main object of the parallel renderings which follow, to show them. It is right here to emphasize my acknowledgment of debt to the labours of Dr Scholz, as set forth in his very brief pamphlet, *Die Alexandrinische Uebersetzung des Buches Jesaias* (Würzburg, 1880?). There is no other work, that I know of, which deals with these points of difference in such detail, as his lists, pp. 31—48. With all deductions, they are of very great service; which it is the more proper to assert broadly, because it is hardly possible to avoid laying more apparent stress on the instances where I am compelled to differ from his results, than on those, very likely more numerous, where agreement is complete. Unfortunately, it is not probable that his work will ever be widely known in England. The drawbacks to the usefulness of his lists seem to me to be that they are not very accurately printed, and the classification is not free from overlapping; while the Vulgate is his usual standard for comparison with the LXX., and differences between the MSS. of the latter are ignored. His text I have not identified, but it appears to be at any rate very near the Sixtine: he reads, however, unless the printer is in fault, καὶ πίνοντες with Γ 147 in xxix. 8, and ἐπὶ γὰρ κεφαλῆς in xxxv. 10; while in xl. 17 he puts down *sic sunt* as representing extra matter in the Hebrew, whereas *sic* is due to the Vulgate, and εἰσὶν stands in the LXX. With the subjects of Dr Scholz' Essay preceding the lists, my work has but little to do; but if he really intends his list of "Zusätze zum Hebraischen Texte" to be regarded as superfluities to be rejected from the Hebrew, few scholars, I fancy, will be found to agree with him, and it will be evident throughout my work that I cannot. His

very first example, i. 4 *abalienati sunt retrorsum*, has at any rate the witness of Aquila in its favour; and some of his additions are so small, that no critic could be safe in rejecting them. I cannot but think that he assigns too great importance to the probability of errors of sound, as against those of sight, when accounting for the text which the Greek translation seems to represent. It will be best to quote his own words: "Die Exemplare, die der Abfassung der LXX.-Uebersetzung vorausgingen, waren durch Diktiren hergestellt. Dies folgt mit vollkommer Gewissheit aus den zahlreichen Fehlern, die durch Verhören ähnlich lautender Buchstaben und Wörter entstanden sind." I have, however, drawn attention in notes to many of his instances, even when unconvinced. His attempt to explain Ha-heres, xix. 18, by the cypher Atbash, as equivalent to the LXX. ασεδεκ = צדק will probably be obsolete, in the opinion of most scholars, since Prof. Burkitt's brilliant emendation of חסד for הרס (or חרס) to match the ασεδ of א* and א$^{c.a}$; by which I almost wish I could be thoroughly convinced. But, apart from this, I do not think the cypher in question will here, if strictly applied, produce the desired result. Nor can I think that the idea that *Meroë* underlies μέρος in vii. 18 and xviii. 7 will prevail.

But Dr Scholz' lists are exceedingly valuable, dealing as they do with many points of detail which I can only do my best to indicate in translation: such as differences of number, person, and case, insertion or omission of pronouns and particles, exchange of pronouns and nouns, and instances where the letters י and ו are concerned. He gives instances enough to show that agreement on these points between Greek and Hebrew is not to be expected in the Book of Isaiah. On the last of these matters, Professor Driver wrote in the Preface to the first edition of his *Hebrew Tenses* (1874): "It is easy to show that so far as the Psalms are concerned, as between י and ו the testimony of LXX. is of no weight whatever." In fact, I think we may go some steps further. In Isaiah I find it hard to see that the LXX. gives any proof at all (unless in a few isolated exceptions) of an older or superior Hebrew text; because the translators seem to have been so constantly mistaken in reading their Hebrew, or unable to translate it, as to deprive their witness of all authority. It may be thought to add weight when in agreement with other testimony; it may suggest a different text, which some critics may prefer; but nothing further. Seldom, if ever, is its reading intrinsically preferable to the M. T. As between י and ו, or between the

presence or absence of either, the LXX. are constantly mistaken; also between שׁ and שׂ, ד and ר, and other similar pairs of letters; ר is read for ו, xxviii. 10, 13, and for ה, viii. 12 (σκληρὸν); ז apparently for ו, viii. 20; ם for מ, iii. 10 (a duplicate?), with other deviations, which will be noticed elsewhere. The division of words is also mistaken, as in xvi. 1. The number of discrepancies in the use of the negative is striking. If these results are to some extent caused by paraphrase, it still destroys the witness against the M. T. Often we can see the translator losing his clue, and going gradually astray, as in iii. 10, viii. 15, 16, xxiv. 23; unable to construe (or read) his text, and apparently reduced to guessing or a stop-gap rendering. At such times he is wont to fall back on certain favourite words, and uses these almost at random. Mr Thackeray has pointed out (*Journal of Theological Studies*, July 1903, p. 583) his fondness for the phrase μικρὸς καὶ μέγας, see ix. 14, xxii. 5, xxxiii. 4, 19. Bolder or weaker yet is his use of παραδίδωμι, xxiii. 7, xxv. 5, 7, xxxiii. 1, 6, xxxviii. 13, xlvii. 3; of ἐλπίς, xxviii. 17, 19 (following on 10 and 13), cf. xviii. 2, 7; of παρακαλέω, x. 32, (xxi. 2?), xxxviii. 16, cf. παράκλησις, xxviii. 29, xxx. 6; and πλανάω, xxx. 20, lxiv. 5, cf. xxii. 5. Sometimes he seems to have dealt with his original—not, apparently, on principle—in a way resembling that advocated for students of composition in Dr Postgate's *Sermo Latinus* (p. 19); the root-ideas of the words are retained, but their grammatical functions are ignored; verbs and nouns are interchanged; all this being facilitated by the uncertainty as to י and ו, and terminations generally: see above, 'On Methods of Rendering.' This treatment borders on paraphrase, but seems to be unconscious.

The failures of the translator (or translators) in reading his original may have been largely justified by illegibility of MSS., and very likely by abbreviations also; the actual script may have been very difficult. But over and above all this, it seems as if his knowledge of Hebrew was imperfect; and if this was so, he may have thought that he saw before him not merely something different from the reality, but something such as no skilled Hebrew writer would have written. The hypothetical Hebrew underlying his Greek need not therefore be always good or classical Hebrew, and this must be taken into account. If this view be correct, it takes away yet more from any claim of the LXX. to give decisive witness as to a Hebrew text older than what we have, or can trace from other sources. It is also to be noticed that the divergence between a Hebrew text such as the LXX. would represent at all

closely in Isaiah, and that to which Aquila's renderings testify, is disproportionately large for the intervening time, according to the history of the text as we know it at other times.

Not that the M. T. is proved to be correct, merely because the LXX. fails to upset it; but what might have seemed to offer the best chance of getting behind it proves, in this respect, a broken reed. Indeed, it might almost be called the only chance; for we find so high an authority as Professor Margoliouth saying (*Lines of Defence of the Biblical Revelation*, p. 64): "We know so little Hebrew that the simplest correction of a Biblical text is a hazardous undertaking[1]." Yet it will scarcely be doubted that the Alexandrian translators knew considerably less. But though the LXX. can do little or nothing towards setting aside our Hebrew text, it can do something to support it; and that in two ways. First, as it is so prone to differ from it, its agreement, when it does agree, has weight; and second, its mistakes and misreadings, which can be demonstrated, are so numerous, that they furnish us with every stage of departure from the M. T., by gradation from the smallest points to what may be called completeness of difference. This seems to indicate that the standard from which they diverge was something, after all, very closely resembling the M. T. For specimens of every kind of mistake can be brought forward, and most simply explained as mistakes on their part, which are enough to carry conviction, that had the translators had our present Hebrew[2] before them, but written as texts were written in their day, their methods and their capabilities might have produced a result exactly such as the LXX. which we know. Nor do innumerable differences of detail prevent a substantial and general adherence. An analysis of the Book of Isaiah need not have a word altered to serve for the Greek version. If the claim of inspiration, seriously made of old for the LXX., cannot be maintained for it as a whole, the use made of certain passages in the New Testament is of itself enough to commend those passages, and by implication many more, to our study and our reverence.

I add references to some passages as examples to illustrate the character of the differences between the Hebrew and the Greek.

[1] From such a source, such a statement is hardly disputable: and in face of it, recent raids upon the Jerahmeelites seem little more real than David's.

[2] It is perhaps necessary to remind the reader that the *unpointed*, consonantal text is referred to, as preserved to us by the care and labour of the Massoretes.

It will be best to examine them in the Heb. and the Greek, or, failing them, in the parallel renderings which follow:

Verses omitted entirely in LXX. of Isaiah:

ii. 22, xxxviii. 15, xl. 7, lvi. 12.

Passages shortened by omission or in paraphrase:

ix. 6, x. 4 (BQ), 21, 23, xv. 1, 2, xxiii. 7, xxiv. 21, xxv. 5, 7, xxx. 6, xxxvi. 7, xliv. 13, li. 9, lvii. 18—20, lxi. 7, lxiii. 3, 6, 11, 18, lxiv. 3—5, lxvi. 3.

Additions (comparatively small) in

i. 14, ii. 10, iii. 18, 24, viii. 14, xi. 9, xiii. 14, xxii. 5, 22 (MSS. differ), xxiii. 15, xxix. 24, xxxv. 8, xli. 28, xlii. 10, xlv. 10, 11 (MSS.), xlvii. 11, xlviii. 21, xlix. 6 (MSS.), li. 2, lviii. 11 (MSS.), lxv. 4, lxvi. 23.

Passages that differ considerably:

iii. 12, iv. 2, vii. 15, 16, viii. 20—ix. 1, ix. 4—7, 10, x. 9, 26—31, xiv. 19, 20, 23, xv. 1, 2, 5, 7, 9, xvi. 1—4, 6—8, xvii. 11, xviii. 1—4, xxi. 10—15, xxiii. 1—3, 7—13, xxv. 2—7, xxvii. 3—5, 8—11, xxviii. 6—10, 27—29, xxix. 1—3, xxx. 28—33, xxxiii. (much of) 1—14, 19, 21, xxxvii. 24—27, xxxviii. 12—16, xl. 20, xli. 26—29, xliii. 21—25, xliv. 11—14, xlv. 8—10, 16, xlvii. 10, xlviii. 14, li. 14, 20, lvii. 2, 8, lix. 15, lxiv. 1—5, lxvi. 9, 20.

Paraphrases:

ii. 8, iii. 17—26, iv. 5, v. 17, 18, ix. 19, xiii. 13, xx. 4—6, xxii. 23—25, xxx. 2—7, 14, 15, 22—28, xxxii. 5—8, xlii. 13—14, xliv. 28—xlv. 2, xlv. 12—15, 21—25, xlvi. 1—7, xlvii. 13—14, xlviii. 8—10, liii. 10—12.

Differences of syntax, with words of generally similar meaning:

iii. 13, viii. 1 (14), x. 29, xiii. 4, xiv. 6, 9, xviii. 3, xx. 5, xxi. 8, xxvi. 18, xxviii. 19, 20, xxix. 4, 10, 14, 15, xxx. 19, 20, xxxi. 6, xxxii. 13, 14, xxxiv. 12 (Heb. doubtful), xxxvi. 5, xxxviii. 19, xl. 23, 24, xli. 21, xliii. 28, xlix. 5, 7, 17, li. 5, liii. 10, liv. 16, lix. 5, 16, 20, lx. 21, lxiii. 12, 16, lxvi. 5, 9, 12.

Passages on the whole alike:

Most of chap. i., vi., vii., viii. 1—5, xi., xii., much of xiv. 1—19, xix. 19—xx. 3, parts of xxv. 8—xxvi. 7, xxxiv., xxxv., xxxvi. 8—xxxvii. 21, xxxvii. 31—xxxviii. 10, xxxix., xlii. 6—9, xliii. 1—7, 11—20, xlix. (except 5—7), lvi. 1—7, lxi. (exc. 7), lxii., lxv. 13—lxvi. 2 (exc. lxv. 16).

Negatives differ:

i. 6, v. 6 (Heb. idiom), viii. 14, 16 (not A), ix. 3*, xvi. 8, xvii. 3^b, xxiii. 8, xxvi. 18 (Gk text?), xxvii. 4?, 8, xxviii. 1 (ἄνευ), (xxix. 16), xxx. (16) 19, xxxi. 4, 8*, xxxii. 19, (xliii. 19), (xliv. 20), xlv. 9,

(15), (21), xlvi. 10, xlvii. 14, xlviii. 21, xlix. 5*, liv. 4, 6, 10, 15, 16, lviii. (5), (7), lxiii. 8, 9*.

Passages in brackets are paraphrastic, preserving the general sense. In those marked with *, the Heb. reading is doubtful.

The following (only a few examples of each kind) are mostly taken from Scholz:

Differences of number and person (and voice of verb):

i. 4 ἐγκατελίπετε (they have forsaken), i. 18 λευκανῶ (they shall be white), i. 22 ὑμῶν (Thy), i. 30 ἔσονται (ye shall be), ii. 6 ἀνῆκεν...αὐτοῦ (Thou hast forsaken thy people), ἐνεπλήσθη (they are filled), ii. 7 χώρα αὐτῶν (his land), v. 27—30, Gk plural, Heb. sing. throughout, xxvi. 16 ἐμνήσθην (they visited).

Pronouns added, omitted, or altered:

i. 3 Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν (Israel doth not know, my people doth not consider), ii. 8 ἡ γῆ (their land), iii. 7 τοῦ λαοῦ τούτου (of the people).

Particles frequently varied, as i. 8, 9, 15, 18, 19.

Pronouns for nouns, and *vice versa*; or for phrases:

i. 31 οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ (they both), ii. 3 ἐν αὐτῇ (in his paths), iii. 6 ὑπὸ σὲ (under thy hand), xiv. 22 αὐτῶν (from Babylon), 23 τὴν Βαβυλωνίαν (it), xix. 1 ἡ καρδία αὐτῶν (the heart of Egypt), xxiv. 3 ταῦτα (this word), xxix. 23 μου (of my hands), xxx. 2 ἐμὲ (my mouth), lii. 9, lxv. 11.

י and ו:

i. 3 καὶ ὁ λαὸς (inserts ו?), ii. 16 θέαν (om. ו?), x. 22 συντελῶν (om. ו), x. 24 κατοικοῦντες (inserts י), x. 30 ἐπακούσεται (om. י and other change), xiv. 15 καταβήσῃ (om. ו), xiv. 30 ἀνελεῖ (om. י), xxiv. 23 τεῖχος (insert ו), xli. 25 καὶ τὸν (and he shall come, om. י).

v. 1, xi. 16 (his vineyard, his people, י for ו), xl. 9 ὑψώσατε, φοβεῖσθε (ו for י).

In accordance with a convenient practice, I have used the term 'Septuagint' for the Alexandrian Version, and the abbreviation 'LXX.' either for that Version, or for the makers of it, without intending to imply anything as to the number of translators, or their identity in the several books of the O. T. The name 'Isaiah' I have applied to the author of all the sixty-six chapters.

'Critical' questions, as they are so unhappily termed, do not arise in connexion with the Septuagint, which knows nothing of any division of the Book, or of any diversity of authorship.

Biblical references are given according to the English Version; in Jeremiah I have added the Septuagint number in brackets, but seldom in other books.

I have not attempted to deal with the Greek forms of proper names, but have used the same forms of them (generally according to the A.V.) in both of the parallel renderings, except where the Greek seemed to indicate a different name altogether from the Hebrew. The Divine names I have written according to the A.V. (except JAH in xii. 2, xxvi. 4) in rendering the Hebrew. For Κύριος I have used 'the Lord' without distinction of type, whether the Greek has the article or not. This has been done for convenience of comparison, to the eye, and because, if the old-established practice is abandoned, there seems no modern substitute for it which seems likely to suit the views and feelings of all readers alike.

Notes on questions of history, chronology, geography, and the subject-matter of the Book, are in general not original, and merely intended to save the reader from the constant trouble of referring to other books. I have endeavoured to give fairly the views of the soundest modern authorities, and, where they are divided, to make this plain. Where my own views are given, my wish has been to make it clear that they are my own, and at the same time to write with due modesty. The difficulty of doing this concisely all will understand, and they will, I hope, pardon shortcomings in this respect.

The version from the Hebrew, printed on the left hand, is for comparison with that from the Greek opposite to it. I have not attempted an independent translation, nor am I Hebraist enough to be capable of making one; but I have used freely the works of several modern translators and commentators, and my version is mainly drawn from them: except that, to make comparison easy, I have sometimes preferred a barely literal rendering, while at the same time I have tried never to depart from the Authorized Version except for good reason, and have never done so without regret. The translation from the Greek is my own work; I have compared it here and there with the translation from the Septuagint published by Messrs Bagster; but I do not think this has led to the alteration of more than two or three words. I have tried here also to be literal, and to follow the A.V. as the model of style

which all are bound to try to imitate, though it is not for ordinary men to succeed.

The wording of the parallel versions will not always be found exactly identical, where the sense is the same; as it seemed sometimes inadvisable to depart from the A.V. in rendering the Hebrew, or to conform the translation from the Greek to it. Thus, in i. 3, it has not been thought necessary to alter the familiar proverb for the sake of uniformity in rendering κύριος; while in i. 8 the phrase 'cucumber garden' has been used, as representing a single Greek word, though the euphony of the A.V. has not been endangered for the corresponding reason. It has been assumed that readers generally will know more Greek than Hebrew; and that they will distinguish real discrepancies of meaning from mere variations in the turn of a sentence.

The Greek text of Isaiah which appears, with notes, in Vol. II., is that of Codex Alexandrinus, from which the translation has been made. The reasons for this course I have already given. Important variants of Cod. B are noticed at the foot of the pages of the translation. The Greek text is accompanied by (*a*) readings of the MS. itself which it seems unadvisable to print in the text, (*b*) readings which seem preferable to those of Cod. A, (*c*) a small selection of variants of special interest, and a few conjectures. As the Cambridge manual edition gives the readings of the chief uncials with special care and completeness, and the larger Cambridge edition is expected, which will do the like by selected cursives and Versions, it seems unwise to burden a book at the present time with a bulky and imperfect digest of Holmes and Parsons' critical notes.

In spelling and punctuation I have taken the Cambridge edition as my guide, though it has occasionally been necessary to alter them, to agree with Cod. A, and in a few places for other reasons.

I have left the Aldine and Complutensian editions out of account, because they seem to add little or nothing to the real evidence concerning the text.

LIST OF MSS. CONTAINING ISAIAH IN GREEK.

[For lists of the MSS. of the LXX. generally, see Prof. Swete's *Introduction to the O.T. in Greek*, Part I., chap. V. (and for printed editions, chap. VI.); Dr F. G. Kenyon's *Our Bible and the Ancient Manuscripts*, chap. V.: the Introductions to Field's *Hexapla*, and to Holmes and Parsons' *Vetus Testamentum Graecum*. Much information is also to be gained from Lagarde's *Genesis graece*: Cornill's *Ezechiel*: Ceriani, *De codice Marchaliano*: and Oesterley's *Studies in the Greek and Latin Versions of Amos*.

For the Old Latin, see Swete's *Introd.*, Part I., chap. IV., especially pp. 89—91, 93—97: and the Introduction to Burkitt's *Tyconius*.]

There survive about thirty uncial MSS., dating from the fourth to the tenth centuries, and not less than three hundred cursives, of the ninth century and later, containing portions of the LXX. Several contain large portions: but only about half-a-dozen cursives and two uncials contain practically the whole O.T.; still fewer the N.T. as well.

Of the uncials only ℵABC are supposed ever to have contained both Testaments: C is now sadly mutilated, and ℵ (which alone of uncials contains the N.T. absolutely entire) is fragmentary for the O.T., except for Isaiah, Jeremiah, and nine Minor Prophets. A and B are nearly complete in the O.T., though each has something lacking in the N.T. Thus no uncial is perfect for both Testaments.

The principal MSS. containing Isaiah are:

UNCIALS.

Codex Sinaiticus (ℵ, or S): fourth century, now at St Petersburg: brought from Sinai by Tischendorf in 1859, hence not known to Holmes and Parsons. Corrected by various hands; of which those (of the seventh century) principally concerned with the Prophets are indicated as $\aleph^{c.a}$ and $\aleph^{c.b}$.

Cod. Alexandrinus (A: III., Holmes and Parsons). Assigned to fifth century: in British Museum. The correctors are not yet certainly distinguished. Grabe's edition (1707—1720) was based on this MS., and was followed (beside two continental reprints) by

a Moscow edition (1821) for the use of the Greek (Orthodox) Church: also re-edited (1859) by Dr Field for the S.P.C.K., with some corrections, but without Grabe's critical marks. In the greater part of Genesis, where Cod. B is deficient, the Cambridge (manual) LXX. follows A.

Cod. Vaticanus (B: II., H. and P.). Fourth century: in Vatican Library at Rome: correctors, B^a and B^b, still uncertain in identification and date (Swete, *O.T. in Greek*, Vol. I., 2nd edition, p. xix.). These appear to be often agreed in Isaiah. On this MS. is based the Roman (Sixtine) edition of 1586–7, from which most subsequent printed texts are derived in more or less degree, until the Cambridge edition, 1887–94.

(Fragmenta Dublinensia (O: VIII., H. and P.), sixth century; palimpsest; in Trin. Coll. Library, Dublin: contain about eighty verses of Isaiah, chaps. xxx., xxxi., and xxxvi.—xxxviii.)

Cod. Marchalianus (Q: XII., H. and P.), sixth century. In Vatican Library. *Text* considered to be Hesychian in character: *margin* containing many Hexaplaric additions: critical signs both in margin and text, and the source of the additions—Aquila, Theodotion or Symmachus—often indicated.

(Fragmenta Tischendorfiana (Z: unknown to H. and P.) contain verses of chaps. iii., v., xxix., and xliv.—xlv. About eighth century.)

(Cod. Crypto-ferratensis (Γ: unknown to H. and P.). Palimpsest, eighth or ninth century. Difficult to read, and its evidence therefore still doubtful in many places.)

Cod. Venetus (V: 23, Holmes and Parsons, who supposed it to be a cursive). In St Mark's Library, Venice.

Prof. Swete (*Introd.*, p. 135), following Ceriani, considers that the fragments of Isaiah attributed to Cod. Ambrosianus (F: VII., H. and P.) belong to a later MS.

CURSIVES (denoted by numerals).

Nos. 22, (23), 24, 26, 36, 41, 48, 49, 51, 62, 70, 86, 87, 88, 90, 91, 93, 97, 104, 106, 109, 144, 147, 198, 228, 233, 239, 301, 303—309.

Of these, 23 is really an uncial (= V, see above). 22 and 93 are in the British Museum. 22, 36, 48, 51, 90, 93, 144, 233, 308 are generally classed as the 'Lucianic' group. The symbol $\dot{\lambda}$ is sometimes used for these in agreement, or the majority of them. Allied to them are 62 and 147. O, Q, 26, 49, 87, 91, 97, 106, 198 (228?), 306 are generally classed as Hesychian, more or less.

No note is taken in this work of MSS. whose readings are not given in the Cambridge manual LXX. or in Holmes and Parsons, from which sources the evidence is borrowed. The numbers 87 and 88 are somewhat confused, Field having numbered H. and P.'s 88 as 87. 109 appears to be the same MS. as 302, and 144 = 131. 107, according to Klostermann (*Analecta zur LXX.*) is a copy of 106.

24 does not go beyond chap. xxxviii. 22; 70 contains only chaps. xv., xvi.; 86 appears to begin only at chap. xxviii.; 198 at xix. 9, with a gap from xlv. 9 to xlix. 5; 228 is wanting from xi. 13 to xv. 4; 301 is wanting, iii. 16 to v. 10, and extends only to xxx. 5; 303 contains only i.—vi. 11; 304 i.—xxv.; 307 i.—xvi., and 308 xvii.—end.

The symbols used for the MSS. will be clear from what is said above. As usual, an asterisk indicates the original hand, ^{mg} the margin; the correctors of the uncials are noted as in the Cambridge LXX. Any other abbreviations used are, I think, only those in general use.

PARALLEL TRANSLATIONS

ISAIAH

FROM HEBREW

I. 1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, (and) Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up sons, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: Israel doth not know, my people doth not consider.

4 Ah, sinful nation, a people laden with iniquity, a seed of evildoers, sons that deal corruptly; they have forsaken the LORD, they have scorned the Holy One of Israel, they are gone away backward.

5 Why will ye be still stricken, (that) ye revolt more and more? the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head (there is) no soundness in it; wound, and weal, and putrefying sore: they have not been pressed out, neither bound up, neither is it mollified with oil.

7 Your country is a desolation, your cities are burned with fire; your land, strangers devour it in your presence, and it is a desolation, like an overthrow of strangers.

8 And the daughter of Zion is left as a booth in a vineyard, as a tent in a garden of cucumbers, as a besieged city.

2. 'nourished and brought up,' cf. ch. xxiii. 4. Or, 'made great and set on high.' Cf. Ezek. xxxi. 4.

4 fin. Lit. 'they are estranged backward': 'abalienati sunt retrorsum,' Vulg. Cf. xlii. 17.

5. 'revolt more and more,' Heb. 'add revolt.' 'the whole,' or, 'every head...every heart,' as the Greek.

8. 'tent,' or, 'hut.' Cf. xxiv. 20.

ISAIAH

FROM GREEK

I. 1 The vision which Isaiah the son of Amoz saw, which he saw concerning Judah and Jerusalem, in the reign of Uzziah, Jotham, Ahaz, and Hezekiah, who reigned over Judah.

2 Hear, O heaven, and give ear, O earth; for the Lord hath spoken, I have begotten sons and upraised them, but they have set me at nought.

3 The ox knoweth his owner, and the ass his master's crib: but Israel knoweth me not, and the people understandeth me not.

4 Ah, sinful nation, a people full of sins, an evil seed, lawless sons: ye have forsaken the Lord, and angered the Holy One of Israel.

5 Why should ye be yet smitten, (for) transgressing further? every head (turns) to weariness, and every heart to grief.

6 From the feet to the head, neither wound, nor stripe, nor inflamed hurt: there is no means to apply a balm, or oil, or bandages.

7 Your land is desolate, your cities are burnt with fire; your country, strangers devour it before your face, and it has been desolated, ruined by stranger peoples.

8 The daughter of Zion shall be left like a booth in a vineyard, and like a watching-hut in a cucumber garden, like a city besieged.

1. Or, '*against* Judah and Jer.' Matt. v. 11, Acts vi. 13 &c.

5. 'transgressing further': lit. 'adding transgression.'

6. After 'head' several cursives supply (from Aquila's version) 'there is no soundness (completeness, cf. Acts iii. 16) in it.' In the true LXX. text, negatives seem to be cumulative, and the construction broken (casus pendens); sense being, 'neither to wound nor stripe can one apply...&c.'

9 Except the LORD of Hosts had left us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ye ear unto the law of our God, O people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am sated with the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand, to trample my courts?

13 Bring no more vain (meal-) offerings; incense is an abomination unto me; new moons and sabbaths, calling of assemblies; I cannot away with iniquity and the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a cumbrance unto me: I am weary of bearing.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye multiply prayer, I will not hear; your hands are full of blood.

16 Wash you, make you clean; remove the evil of your doings from before mine eyes; cease to do evil,

17 Learn to do well; seek judgment, correct the oppressor, judge the fatherless, plead for the widow.

18 Come now, and let us confer together, saith the LORD; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be eaten (by) the sword; for the mouth of the LORD hath spoken it.

9. Or (but against accents)...'a remnant, almost as Sodom should we have been' &c.

12. 'to appear before me': 'to see my face,' Cheyne &c. with Pesh. (vowel-points).

13. Or, 'incense of abomination is it to me.' Or, 'new moons and sabbaths,...I cannot—! it is iniquity, even the &c.'

15 init. 'hands,' lit. 'palms.'

16. Wash ye, 1611.

9 And unless the Lord of Hosts had left us a seed there, we should have become as Sodom, and we should have been made like as Gomorrah.

10 Hear the word of the Lord, ye rulers of Sodom; attend ye to the law of God, O people of Gomorrah.

11 What is the abundance of your sacrifices to me? saith the Lord: I am full of burnt offerings of rams, and the fat of lambs, and the blood of bulls and of goats I desire not,

12 Not even if ye come to appear before me. For who hath demanded this of your hands? Tread my court

13 Ye shall not, any more; if ye bring me fine flour, it is vain; incense, it is an abomination to me; your new moons, and the sabbaths, and a great day, I cannot bear: fasting and idleness,

14 And your new moons, and your feasts, my soul hateth; ye are become to me a surfeit! no longer will I let your sins be.

15 When ye stretch out your hands toward me, I will turn away mine eyes from you; and if ye multiply your petition, I will not listen to you; for your hands are full of blood.

16 Wash you, become clean; take away your wickednesses from your souls before mine eyes; cease from your wickednesses,

17 Learn to do well; seek out judgment, deliver one wronged, judge for the orphan, justify the widow.

18 And come, and let us be convicted, saith the Lord; and if your sins be as a scarlet thing, I will make them white as snow; and if they be as crimson, I will make them white as wool.

19 And if ye be willing, and hearken unto me, ye shall eat the good things of the land:

20 But if ye be not willing, neither hearken unto me, a sword shall devour you; for the mouth of the Lord hath spoken this.

9. 'should have become': A reads *ἐγεννήθημεν*, doubled *ν* being clerical error.

13. B omits 'me.'

14. Perhaps *ἀνήσω* should be *ἀνοίσω*; 'no longer will I bear your sins': cf. ii. 9, xlvi. 4, Gen. xviii. 24, &c.

15. B omits 'toward me.'

17. So most MSS. and O. L. 'do justice *for* the widow,' B*, Clem. Rom.

18. 'be convicted,' or, 'reason it out.'

21 How is the faithful city become an harlot! she (that) was full of judgment, righteousness lodged in her; but now murderers.

22 Thy silver is become dross, thy wine impaired with water:

23 Thy princes (are) rebellious, and companions of thieves: every one of them loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore thus saith the Lord, the LORD of Hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

25 And I will bring back mine hand upon thee, and purge away as (with) lye thy dross, and take away all thine alloy:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called Citadel of righteousness, faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And (there shall be) a shattering of the rebels and of the sinners together, and they that forsake the LORD shall come to an end.

29 For they shall be ashamed of the terebinths which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as a terebinth whose leaf withereth, and as a garden that hath no water.

31 And the strong shall become as tow, and his work as a spark, and they shall both burn together, and none shall quench them.

22. 'impaired,' or, 'enervated.'
23. 'loveth,' 'followeth,' participles in Heb.
25. 'as with lye,' or, 'throughly.'

21 How is the faithful city Zion become an harlot! (once) full of judgment, and in her righteousness did rest; but now murderers.

22 Your silver is base; thy hucksters mix the wine with water:

23 Thy rulers are disobedient; companions of thieves, that love gifts, that pursue a recompense; that judge not for orphans, and attend not to the cause of a widow.

24 Therefore thus saith the Ruler, the Lord of Hosts, Ah, the strong ones of Israel! for my wrath shall not cease upon mine adversaries, and I will exact judgment from mine enemies.

25 And I will turn mine hand upon thee, and burn thee into purity, and the disobedient will I destroy, and take away all transgressors from thee, and will humble all arrogant ones.

26 And I will set up thy judges as in former time, and thy counsellors as from the beginning; and after that thou shalt be called City of righteousness, faithful mother-city Zion.

27 For with judgment shall her captivity be saved, and with mercy.

28 And the transgressors and the sinners together shall be broken in pieces, and they that forsake the Lord shall be brought to an end.

29 For they shall be ashamed for their idols, which themselves desired, and shall be ashamed for their gardens, which they longed for.

30 For they shall be as a terebinth that hath cast off its leaves, and as a park with no water.

31 And their strength shall be as a stalk of flax, and their works as sparks of fire, and the transgressors and the sinners shall be burned up together, and there shall be none that shall quench them.

22. A wrongly inserts clause here, 'thy cities are burned with fire' from ver. 7.

23 fin. 'widows,' B.

24. 'Israel': 'Jerusalem,' A (Ιλημ for Ιηλ).

25. 'thee' not expressed in B after 'burn.'

25 fin. B omits 'and will humble all arrogant ones' (cf. xiii. 11). ℵ* omits 'and will humble.'

29. More accurately, 'utterly ashamed,' καταισχυνθήσονται AQ, Theodot. (not ℵB): 'shall turn in shame from their idols,' B: 'were ashamed for the gardens,' ℵBQ.

31. 'flax'; more strictly, 'tow.' Omit 'of fire,' BQ.

II. 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the end of the days, the mountain of the LORD's house shall be established in the top of the mountains, and shall be lifted up above the hills; and all nations shall flow unto it.

3 And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 For thou hast forsaken thy people, the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and strike hands with the children of aliens.

7 And their land is full of silver and gold, neither is there any end of their treasures; and their land is full of horses, neither is there any end to their chariots:

8 And their land is full of false gods: they worship the work of their own hands, that which their own fingers have made:

9 And the mean man is bowed down, and the great man is brought low; and forgive them not.

9. 'mean man...great man,' Heb. adam...ish (art. not expressed in Heb.).

II. 1 The word that came from the Lord to Isaiah the son of Amoz concerning Judah and concerning Jerusalem.

2 For in the last days shall the mountain of the Lord be clearly seen, and the house of God upon the top of the mountains, and it shall be uplifted above the hills, and all the nations shall come unto it.

3 And many nations shall go, and shall say, Come, let us go up into the mountain of the Lord, and into the house of the God of Jacob; and he will proclaim to us his way, and we will walk in it. For out of Zion shall a law come forth, and the word of the Lord from Jerusalem.

4 And he shall judge between the nations, and shall convince much people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; and nation shall not any more take a sword against nation, and they shall not learn to war any more.

5 And now, O house of Jacob, come, let us walk by the light of the Lord.

6 For he hath given up his people, the house of Israel; because their country is filled with omens, as at the first, like the land of the Strangers, and many strange children are born to them.

7 For their country is filled with silver and gold, and there is no number to their treasures; and their land is filled with horses, and there is no number to their chariots:

8 And the land is filled with abominations, the works of their hands, and they worship things which their own fingers have made:

9 And a mean man boweth down, and a great man is humbled, and I will not let them be.

1. Omit 'from the Lord,' BQ.
3. 'Come, and let us,' ℵB.
4. 'shall not take a sword' (omit 'any more'), ℵ*B.
6. 'at the first': another rendering of Heb. 'from the East': 'Strangers': ἀλλόφυλοι used in several books of O. T. to render 'Philistines.'
7. 'the land,' B, &c.
Lit. 'number (i.e. limit) of...'
9. Gr. ἄνθρωπος...ἀνήρ.

10 Enter into the rock, and hide thee in the dust, from before the fear of the LORD, and from the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the LORD of Hosts hath a day upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every lofty tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all images of desire;

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the false gods—the whole shall pass away.

19 And they shall go into the caves of the rocks, and into the holes of the dust, from before the fear of the LORD, and from the glory of his majesty, when he ariseth to terrify the earth.

20 In that day a man shall cast his false gods of silver, and his false gods of gold, which they made for him to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the crevices of the crags, from before the fear of the LORD, and from the glory of his majesty, when he ariseth to terrify the earth.

22 Cease ye from man, in whose nostrils is a breath; for wherein is he to be accounted of?

19. 'when he ariseth,' lit. 'at his arising' (so 21).

22. Heb. has an ethic dat., hardly translatable: 'cease, for your part, from...'

10 And now, enter into the rocks, and hide yourselves in the earth, from before the fear of the Lord, and from the glory of his strength, when he ariseth to shatter the earth.

11 For the eyes of the Lord (are) lifted high, but man (is) humble: and the uplifting of men shall be humbled, and the Lord alone shall be uplifted in that day.

12 For there is a day of the Lord of Hosts against every worker of pride, and overweening one, and against every one that is high and lofty, and they shall be humbled:

13 And against every cedar of Lebanon, of them that are high and lofty, and against every oak-tree of Bashan,

14 And against every mountain, and against every high hill,

15 And against every high tower, and against every high wall,

16 And against every ship of the sea, and against every sight of the beauty of ships:

17 And every man shall be humbled, and the uplifting of men shall fall, and the Lord alone shall be uplifted in that day.

18 And all the works of men's hands shall they hide away,

19 Carrying them into the caves, and into the rents of the rocks, and into the holes of the earth, from before the fear of the Lord, and from the glory of his strength, when he ariseth to shatter the earth.

20 In that day shall a man cast out his abominations, the silver and the golden, which he made to worship, to the vain ones and to the bats;

21 To go into the holes of the solid rock, and into the rents of the rocks, from before the fear of the Lord, and from the glory of his strength, when he ariseth to shatter the earth.

* * * *

10. 'from before': lit. 'from the face of...' So the Heb. idiom.

17. 'uplifting': 'insolence,' B.

20. 'For in that day...' ℵB: 'which they made,' ℵBQ &c. ver. 22 not found in LXX., supplied in some MSS. (Lucianic &c.) from Aquila.

III. 1 For behold, the Lord, the LORD of Hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 Mighty man, and man of war, judge, and prophet, and diviner, and elder,

3 Captain of fifty, and him that is high of face, and counsellor, and cunning artificer, and skilled enchanter,

4 And I will give children to be their princes, and freakishness shall rule over them.

5 And the people shall oppress one another, each against another, and each against his neighbour; the child shall be insolent against the ancient, and the vile against the honourable.

6 When a man shall take hold of his brother (in) the house of his father: Thou hast clothing, thou shalt be our ruler, and let this ruin be under thy hand:

7 In that day shall he lift up (his voice) saying, I will not be a binder up: for in my house is neither bread nor clothing; ye shall not make me a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the LORD, to defy the eyes of his glory.

9 The show of their face doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have awarded evil unto themselves.

10 Say ye to the righteous, that it is well; for they shall eat the fruit of their doings.

11 Woe unto the wicked, it is ill! for the reward of his hands shall be given him.

1. 'staff' in Heb. is fem. form of 'stay.'
4. 'freakishness' (plur. in Heb.), difficult word: cf. lxvi. 4.
5. 'vile,' or, 'despised.'
6. 'When...': or, 'For...'
9. 'awarded,' or, 'requited,' 'rendered.'

III. 1 Now behold, the ruler, the Lord of Hosts, will take away from Judah and from Jerusalem him that is strong and her that is strong, the strength of bread and the strength of water,

2 Giant, and strong man, and man of war, and judge, and prophet, and diviner, and elder,

3 And captain of fifty, and wonderful counsellor, and skilful artificer, and understanding listener,

4 And I will set up youths as their rulers, and mockers shall lord it over them.

5 And the people shall fall together, each against another, and each against his neighbour; the child shall stumble against the elder, the dishonoured against the honourable.

6 For a man shall take hold of his brother, or of his father's kinsman, saying, Thou hast a cloke, be thou our leader, and let my meat be subject to thee.

7 And he shall answer and say in that day, I will not be thy leader; for there is no bread in my house, neither a cloke; I will not be a leader of this people.

8 For Jerusalem is abandoned, and Judah is fallen down; and their tongues (are) with transgression, (they are) disobedient toward the Lord; wherefore now is their glory humbled.

9 And the shame of their face is risen up against them; and they have proclaimed their sin as of Sodom, and made it plain. Woe unto their soul! for they have counselled evil counsel against themselves,

10 Saying, Let us bind the just, for he is of ill service to us: therefore shall they eat the fruit of their works.

11 Woe to the transgressor! evil shall befall him according to the works of his hands.

1. 'from Judah and from Jer.' B has order as Heb.; ℵAQ, and O. L. (Cyp. *Test.* i. 22) against it, as often.

6. 'meat': Gr. *βρῶμα*. Can *πτῶμα* (cf. viii. 14) be the orig. text? if not, LXX. have misread the Heb.

6 fin. Lit. 'under thee.'

10. Cf. Wisd. ii. 12. 'bind': text in Gk MSS. (and Barnabas) = Heb. אסר (doublet of אמר, say?). Clem. Alex. and Tertullian have *ἄρωμεν* (auferamus), let us remove (Heb. אסף?). Justin quotes twice with each reading.

12 My people, their oppressors are children, and women rule over them. My people, they which lead thee cause thee to err, and swallow up the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the peoples.

14 The LORD will enter into judgment with the elders of his people, and the princes thereof; and ye—ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye, that ye crush my people, and grind the face of the poor? saith the Lord GOD of Hosts.

16 And the LORD said, Because the daughters of Zion are haughty, and walk with throat stretched out and staring eyes; tripping along they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will lay bare their secret parts.

18 In that day the Lord will take away the bravery of the anklets, and headbands, and crescents,

19 The pendants, and the bracelets, and the veils,

20 The head-tires, and the stepping chains, and the sashes, and the scent-boxes, and the amulets,

21 The (seal) rings, and nose-jewels,

22 The festal robes, and the mantles, and the shawls, and the satchels,

12. 'children' is sing. in Heb.

17. 'Therefore...' Same word as 'and,' prob. here marking apodosis, as often.

12 My people, your exactors glean you, and the tax gatherers shall lord it over you: my people, they that call you happy cause you to err, and confound the path of your feet.

13 But now shall the Lord stand up for judgment, and shall set up his people for judgment.

14 The Lord himself shall come to judgment with the elders of the people, and the rulers thereof. But ye, why did ye burn my vineyard, and the spoil of the poor is in your houses?

15 Why do ye wrong my people, and shame the face of the poor?

16 Thus saith the Lord, Because the daughters of Zion are uplifted, and walk with uplifted neck, and with winkings of the eyes, and in the passage of their feet both sweeping their skirts and mincing with their feet the while,

17 (So) also shall God humble the principal daughters of Zion, and the Lord shall discover their form

18 In that day; and the Lord will take away the glory of their apparel, and their adornments, and the braidings, and the fringes, and the crescents,

19 And the pendant, and the adornment of the face,

20 And the ordering of the adornment of their glory, and the bracelets, and the armlets, and the braiding (of hair), and the bangles, and the finger rings, and the earrings,

21 And the garments edged with purple, and shaded with purple,

22 And the hangings about the house, and the Laconian gauzes,

12. 'glean': same root letters as 'children.' 'tax gatherers,' probably a misreading of Heb. letters. 'call happy': same root letters in Heb. as 'lead': perhaps same word. Cf. ix. 16.

14. i.e. 'and why is the spoil...?'

17. 'principal,' lit. 'ruling.' 'discover,' rather 'uncover,' in ℵB.

18. Omit 'and their adornments, and' B.

20. A reads 'understanding' (omitting a letter inadvertently) for 'ordering.' ℵ*B read 'finger rings and the bangles.'

22. 'hangings,' or 'tapestries.'

23 The glasses, and the linen shifts, and the turbans, and the scarfs.

24 And it shall be, instead of sweet spices there shall be rottenness; and instead of a girdle a rope; and instead of curled hair baldness; and instead of a stomacher a girding of sackcloth; branding instead of beauty.

25 Thy men shall fall by the sword, and thy might in the war.

26 And her gates shall lament and mourn; and she shall be emptied; on the ground shall she sit.

IV. 1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let thy name be called upon us; take away our reproach.

2 In that day shall the sprout of the LORD be for ornament and for glory, and the fruit of the earth shall be for pride and for beauty to them that are escaped of Israel.

3 And it shall be, that he that is left in Zion, and remaineth in Jerusalem, shall be called holy, every one that is written down for living in Jerusalem;

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged away the blood of Jerusalem from the midst of her by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every habitation of mount Zion, and upon her assemblies, a cloud by day, and smoke, and the shining of a flaming fire by night; for upon all the glory is a canopy,

4. 'When,' word commonly meaning 'if': different from iii. 6.

23 And the (garments) of fine linen, and of blue, and scarlet, and the fine linen embroidered with gold and with blue, and the reclining veils.

24 And there shall be, instead of a sweet smell, dust; and instead of a girdle thou shalt gird thyself with a rope, and instead of the golden adornment of the head thou shalt have baldness because of thy works, and instead of the purple shaded robe thou shalt gird thyself about with sackcloth.

25 And thy son, the fairest, whom thou lovest, shall fall by the sword, and your strong men shall fall by the sword, and shall be humbled:

26 And the coffers of your ornaments shall mourn, and thou shalt be left alone, and shalt be trodden into the earth.

IV. 1 And seven women shall take hold of one man, saying, We will eat our own bread, and wear our own clothing; only let thy name be called upon us; take away our reproach.

2 But in that day shall God shine in counsel with glory upon the earth, to uplift and to glorify that which is left of Israel.

3 And it shall be, that which is left behind in Zion, and left in Jerusalem, they shall be called holy, all they who were written unto life in Jerusalem.

4 For the Lord shall cleanse the filth of the sons and of the daughters of Zion, and shall purge the blood from the midst of them, by the spirit of judgment < and the spirit of burning >.

5 And he shall come, and it shall be, every place of the mount Zion, and all that is round about her; a cloud shall shadow it by day, and like as when smoke and as a light of fire burneth by night; it shall be sheltered by all the glory (of the Lord),

23 fin. uncertain. Perhaps rather 'shawls' than veils: *κατάκλιτα* should probably be *κατάκλειστα*, with ℵ^{ca}Γ, i.e. 'close-wrapping.' Vulgate as Heb. has no epithet.

24. A (with Q* 62 (147)) reads *ἰδίας*, 'own' (making no sense), for *ἡδείας*, 'sweet.'

26. Or, 'levelled with the earth.' 'ornaments': or 'adornment,' as above.

3. 'written,' or, 'enrolled.' Cf. Dan. xii. 1; Rev. xxi. 27.

4 fin. A omits 'and the spirit of burning.'

5 fin. 'and it shall be,' B. Omit 'of the Lord' after 'glory,' ℵBQ &c.: perhaps an alteration in A, which omits some letters of the verb following.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

V. 1 Let me, I pray, sing for my beloved a song of my loved one for his vineyard. My beloved hath a vineyard, on an hill-top, the son of oil;

2 And he digged it, and cleared it of stones, and planted it with the vine of Sorek, and built a tower in the midst of it, and also hewed out a wine-fat therein; and he looked that it should bring forth grapes, and it brought forth wild-grapes.

3 And now, ye inhabitants of Jerusalem, and man of Judah, judge, I pray, betwixt me and my vineyard.

4 What is there yet to do to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild-grapes?

5 And now let me, I pray, tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be consumed; and break down the wall thereof, and it shall be trodden down;

6 And I will make it a waste; it shall not be pruned, nor hoed; and there shall come up briers and thorns; and I will command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of Hosts is the house of Israel, and the man of Judah his pleasant plant; and he looked for judgment, and behold oppression; for righteousness, and behold a cry.

6. 'tabernacle,' or, 'booth,' as i. 8; 'pavilion,' Ps. xviii. 11.

1. 'hill-top,' lit. 'horn.'

2. 'vine of Sorek' perhaps = choice vine. Or, 'hoped,' 'waited' for it to bring forth. 'bring forth,' lit. 'make,' same word as 'do,' ver. 4.

5. Lit. 'for a consuming' (= burning, iv. 4)... 'for a treading.'

6 And it shall be for a shadow from heat, and as a covering and a hiding place from stress and from rain storm.

V. 1 Now will I sing for my beloved a song of my loved one for my vineyard. My beloved hath a vineyard on an hill-top, in a fertile place;

2 And I set an hedge around it, and fenced it, and planted a vine of Sorek, and built a tower in the midst of it, and digged a wine-fat therein; and I waited for it to bring forth a cluster of grapes, and it brought forth thorns.

3 And now, man of Judah, and ye inhabitants of Jerusalem, judge ye betwixt me and my vineyard.

4 What shall I do yet for my vineyard, that I have not done for it? because I waited for it to bring forth a cluster of grapes, but it brought forth thorns.

5 But now I will declare to you what I will do to my vineyard; I will take away the hedge thereof, and it shall be plundered; and destroy the wall thereof, and it shall be trodden down;

6 And I will abandon my vineyard, and it shall not be pruned, nor digged; and there shall come up into it thorns, as into a waste place; and I will command the clouds, to shower no rain upon it.

7 For the vineyard of the Lord of Hosts is the house of Israel, and the man of Judah a beloved young plant; I waited for (him) to bring forth judgment, but he brought forth transgression, and not righteousness, but a cry.

1. 'hill-top,' lit. 'horn.' Strictly, A reads '*the* beloved' in both places, B in the second.

2. 'bring forth...brought forth,' lit. 'make...made,' same word as 'do,' ver. 4. Cf. Matt. vii. 16.

3. B has order as in Heb. Lit. 'in my case (or, upon me) and between my vineyard' (mixed construction, partly Hebraism).

5. Lit. 'for a plundering...for a treading.' A, by clerical error, reads 'plundering' twice, and 'house,' afterwards corrected, for 'wall.'

6. Possibly 'a thorn' (or collective) $\aleph^{ca}$AQ &c. 'waste place,' perhaps a misreading or guess for 'briers' (שמה or שמם for שמיר). Also vii. 23, 25.

8 Woe unto them that join house to house, that lay field to field, till there is no room, and ye are made to dwell alone in the midst of the earth!

9 In mine ears (said) the LORD of Hosts, If there be not many houses desolate, great ones and fair, without inhabitant!

10 For ten acres of vineyard shall yield one bath, and an homer of seed shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late in the dusk, while wine inflames them!

12 And the harp, and the viol, the tabret, and pipe, and wine, are their banquet; but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, for lack of knowledge: and their glory are men of famine, and their abundance dried up with thirst.

14 Therefore Sheol hath enlarged her appetite, and opened her mouth without measure: and her honour, and her abundance, and her uproar, and he that rejoiceth, shall descend into her.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 And the LORD of Hosts shall be exalted in judgment, and God that is holy sheweth himself holy in righteousness.

17 And the lambs shall feed as (in) their pasture, and the waste places of the fat ones shall sojourners eat.

8. 'earth,' or, 'land.'

9. 'If there be not...' (a threat) = There shall be many... &c.

10. 'yield,' lit. 'make,' cf. ver. 2, 4.

11. Or, as Greek, 'wine shall inflame them.'

13. Lit. 'his glory,' 'his abundance.'

14. 'enlarged her appetite,' lit. 'made broad her soul.' Cf. lvi. 10 (lviii. 10). So the Greek. Or, 'and he that rejoiceth in her shall descend.'

15. 'mean man,'...'mighty man,' Heb. adam...ish.

16. Or, 'by,' 'through judgment.'

8 Woe, they that join house to house, and set field next to field, that they may rob somewhat from their neighbour; will ye dwell alone upon the earth?

9 For this was heard in the ears of the Lord of Hosts; For if houses become many, they shall be a desolation; great ones and fair, and there shall be none that inhabit them.

10 For where ten yoke of oxen plough, it shall yield one jar, and he that soweth six bushels shall get three measures.

11 Woe, they that rise up early, and follow strong drink; that tarry till late; for wine shall burn them up.

12 For with harp, and psaltery, and tabrets, and pipes, drink they their wine; but they regard not the works of the Lord, and the works of his hands they consider not.

13 Therefore is my people become captive, because they know not the Lord; and is become a multitude of dead bodies, because of famine and thirst for water.

14 And Hades enlarged his appetite, and opened his mouth, continually; and her glorious, and great, and rich ones, and her pestilences, shall descend.

15 And the mean man shall be humbled, and the great man shall be dishonoured, and the eyes that are lifted up shall be humbled:

16 And the Lord of Hosts shall be exalted in judgment, and God, the Holy One, shall be glorified in righteousness.

17 And they that are spoiled shall graze as bulls, and the waste places of them that are taken away shall lambs eat.

10. 'yield,' lit. 'make,' cf. ver. 2, 4. The measures correspond in quantity with those of the Heb. (*μέτρον*=seah, ⅓ ephah, cf. Exod. xvi. 36).

13. 'dead bodies.' Differs from 'men' in vowel-points only: interierunt fame, Vulg.

14. 'pestilences.' Possibly עריצי, 'terrible,' Ezek. xxviii. 7 &c. for עלז, 'rejoicing.'

15. Gr. *ἄνθρωπος...ἀνήρ*.

17. *ἀπειλημμένων* MSS. Probably corrupted from *ἀπηλειμμένων*, 'wiped,' or 'blotted out'=Heb. מחה, for מח (מחח), 'fat.' So J. F. Schleusner. In 2 Ki. xxi. 13, מחה is rendered by *ἀπαλείφω*. 'lambs,' reading גדים (or כרים, Cheyne) for גרים of Heb. text. Some critics prefer the LXX. reading.

18 Woe, they that drag iniquity with cords of vanity, and (their) sin as it were with a cart rope:

19 That say, Let him make speed, let him hasten his work, that we may see: and let the counsel of the Holy One of Israel draw nigh and come, that we may know;

20 Woe, they that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe, they that are wise in their own eyes, and prudent in their own sight!

22 Woe, they that are mighty to drink wine, and men of strength to mingle strong drink:

23 That justify the wicked for reward, and take away the justice of the just from him!

24 Therefore as the tongue of fire devoureth the stubble, and the dry grass sinketh down in flame, their root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the LORD of Hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcases were as refuse in the midst of the open places. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly:

18. 'vanity,' same word as 'lies,' lix. 4. Cf. Ex. xx. 7 (ἐπὶ ματαίῳ).

18 Woe, they that drag along their sins as with a long rope, and their transgressions as with a cow-hide chariot trace:

19 That say, Let him speedily bring near what he will do, that we may see; and let the counsel of the Holy One <of Israel> come, that we may perceive;

20 Woe, they that call evil good, and good evil; that set darkness as light, and light as darkness; that set bitter as sweet, and sweet as bitter!

21 Woe, they that are prudent in themselves, and have understanding in their own sight!

22 Woe, they that are strong among you, that drink wine, and the powerful ones, that mingle the strong drink:

23 That justify the impious for rewards' sake, and remove the justice of the just.

24 Therefore, like as a reed shall be burned by coals of fire, and burned up by blazing flame, their root shall be as chaff, and their blossom shall go up as whirling dust: for they desired not the law of the Lord of Hosts, but they provoked the oracle of <the Holy One of> Israel.

25 And the Lord of Hosts was wroth with anger against his people, and laid his hand upon them, and smote them; and the mountains were provoked (to anger), and their carcases became as dung in the midst of the way. Amid all this his wrath is not turned away, but his hand is still upraised.

26 Therefore he shall raise up a signal among the nations afar off, and shall hiss unto them from the end of the earth; and behold, quickly they come swiftly.

18. Pesh. also has 'long'; ΜΑΤΑΙΩ for ΜΑΚΡΩ would be near Heb. (Symm. has *ματαιότητος*). 'a cow-hide' &c.: or, 'a heifer's yoke-thong'; but cf. Hom. *Il.* III. 375.

19. Or, 'Let what he will do draw near speedily': the actual reading of B, supported by about six cursives, is 'know,' *εἰδῶμεν*; but *ἴδωμεν*, 'see,' was probably intended. A omits 'of Israel' here (so 106), and 'the Holy One of' in ver. 24 (so 106, 305).

25. '*And* amid all this...' ℵB.

26. 'hiss them on,' B and several cursives (O. L. has 'draw them'=*συρεῖ* with accus. for *συριεῖ*). Cypr. *Test.* ii. 21 and 22, 'Speculum,' 657.

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows are sharpened, and all his bows bent, his horses' hoofs shall be counted like flint, and his wheels like a whirlwind:

29 His roar is like a lioness'; he shall roar like young lions; and he growleth, and seizeth the prey, and shall carry it away safe, and none shall deliver it.

30 And he shall growl over him in that day, as the growling of the sea; and if one look unto the earth, behold darkness, distress, and light; it groweth dark in the skies thereof.

VI. 1 In the year that king Uzziah died saw I the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Seraphim stood above him; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one kept crying unto another, and saying, Holy, holy, holy, is the LORD of Hosts; all the earth is full of his glory.

4 And the bases of the thresholds were shaken at the voice (of him) that cried, and the house began to fill with smoke.

5 And I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of Hosts.

6 And there flew one of the seraphim unto me, and in his hand a live coal, which he had taken with the tongs from off the altar;

2. Lit. 'six wings, six wings to one.' 'did fly,' Imperfect tense.
5. 'undone': the word might perhaps mean 'silenced.'

27 They shall not <hunger nor> grow weary, nor nod, nor sleep, nor shall they loose their girdles from their loins, nor shall the thongs of their sandals be broken:

28 Whose darts are sharp, and their bows bent; their horses' hoofs are as solid rock; the wheels of their chariots were counted as a whirlwind.

29 They spring like lions, and are come up like a lion's whelp; and he shall take hold, and shall roar as a wild beast, and shall cast them out, and there shall be none that delivereth them,

30 And he shall roar because of them, in that day, as the voice of a surging sea; and they shall look upon the earth, and behold, cruel darkness in their dismay.

VI. 1 And it came to pass, in the year that king Uzziah died, I saw the Lord seated upon a throne, (that was) high and lifted up, and the house was full of his glory.

2 And seraphim stood around him; each one had six wings; and with twain they covered their face, and with twain they covered their feet, and with twain they did fly.

3 And they cried one to another and said, Holy, holy, holy, is the Lord of Hosts; all the earth is full of his glory.

4 And the lintel was lifted up, at the voice with which they cried, and the house was filled with smoke.

5 And I said, O wretched me, for I am amazed; for being (but) a man, and with impure lips, I dwell in the midst of a people with impure lips: and I have seen the King, the Lord of Hosts, with mine eyes.

6 And there was sent to me one of the seraphim, and in his hand he had a coal of fire, which he had taken with the tongs from the altar;

27. A omits '...hunger nor...' partly supported by 106.

28. 'hoofs' is read in some texts (prob. introduced from Aq. Symm. or Theod.) for 'feet.'

29. 'They rage (?) like lions,' B: 'they came up like a lion's whelps' B.

2. Lit. 'six wings to one, and six wings to one.' 'did fly,' Imperfect.

3. 'one cried to another' B.

5. Or, 'sore smitten,' 'pricked'; or 'silenced.' Cf. Gen. xxxiv. 7; Lev. x. 3; Acts ii. 37.

6. So A: most other MSS. omit 'of fire.'

7 And he made it touch my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin atoned for.

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

9 And he said, Go, and say to this people, Certainly hear ye, but understand not; and see ye, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and smear over their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and one heal them.

11 And I said, Until when, Lord? And he said, Until the cities be wasted, without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD have removed men far away, and great be the forsaken (tract) in the midst of the land.

13 And still in it (there is) a tenth, and it shall turn again, and be for consuming: as a terebinth, and as an oak, whose stock is in them when they are felled: an holy seed is the stock thereof.

VII. 1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but succeeded not in warring against it.

2 And it was told the house of David, saying, Aram hath rested

7. 'is taken away,' or, 'shall pass away.'

8 fin. Pronoun 'me' not emphatic.

9. Or, 'hear ye (and similarly, see ye) still, continually': verb of each phrase repeated in infinitive.

2. 'rested upon,' i.e. perhaps, 'settled,' 'encamped': or the phrase may be used of close alliance.

7 And he touched my mouth, and said, Lo, this hath touched thy lips, and shall take away thy transgressions, and shall purify thy sins.

8 And I heard the voice of the Lord, saying, Whom am I to send, and who will go to this people? And I said, Here am I; send me.

9 And he said, Go, and say to this people, By hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive.

10 For the heart of this people is made fat, and with their ears they hear dully, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should return, when I will heal them.

11 And I said, Until when, Lord? And he said, Until cities be desolated, because they are not inhabited, and houses, because there are no men; and the land shall be left desolate.

12 And after this, God shall far remove men, and they that are left shall be multiplied upon the earth.

13 And still upon it is the tenth part, and again it shall be for plunder; as a terebinth, and as an oak, when it is torn from its place.

VII. 1 And it came to pass, in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, there went up Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, against Jerusalem to war against it, and they were not able to besiege it.

2 And it was reported to the house of David, saying, Aram

8 fin. Pronoun 'me' not emphatic.

10. Lit. 'and I will heal...' Ἰάσομαι is read by almost all MSS. here, and is best attested in the N. T. quotations of this verse.

13. 'is torn.' So A: 'falleth' ℵBQ &c. 'a holy seed' &c., as Heb., is supplied from Theodotion by several cursive MSS., including most of those classed as 'Lucianic.'

2. Participle, 'saying,' nom. plural AQ &c., singular ℵB, gen. plur. 13 cursives, mostly Lucianic. 'like as when': B omits 'when,' A places it before 'like as,' ungrammatically.

upon Ephraim. And his heart was shaken, and the heart of his people, as the trees of the wood are shaken with the wind.

3 And the LORD said unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for these two tails of smoking firebrands, for the fierce anger of Rezin and Aram, and of the son of Remaliah.

5 Because Aram hath taken evil counsel against thee, Ephraim and the son of Remaliah, saying,

6 Let us go up against Judah, and terrify it, and let us take it by storm for ourselves, and set up a king in the midst of it, even the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 And the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God: ask, going deep or mounting high.

4. 'Take heed...' Cheyne renders, 'Look that thou keep calm': vide ut sileas, Vulg.

8. 'that it be not...' Lit. 'from (i.e. from being) a people.'

9. 'believe, be established.' The same Heb. verb in different voices or aspects: almost 'if ye will not endure, ye shall not be enduring.'

11. Or, 'make thy petition deep, or make it high.' Many commentators (Lowth, Ewald, Delitzsch, Cheyne &c.) incline to read, 'Deepen it (thy request) to Sheol, or raise it to the height.' This according to most comm. requires different vowel points from Heb. text.

hath made agreement with Ephraim; and his soul was distraught, and the soul of his people, like as when a tree in a forest is shaken with the wind.

3 And the Lord said unto Isaiah, Go forth to meet Ahaz, thou, and he that is left, Jashub thy son, at the pool of the upper road of the fuller's field;

4 And thou shalt say to him, Take heed, that thou be quiet; and fear thou not, neither let thy soul be faint, at these two logs of smoking firebrands; for when the anger of my wrath is come, I will heal again.

5 And (as for) the son of Aram and the son of Remaliah, because they have counselled evil counsel concerning thee, saying,

6 We will go up against Judah, and let us talk with them, and turn them away to us, and we will make king over them the son of Tabeal:

7 Thus saith the Lord of Hosts, This counsel shall not abide, neither shall it be.

8 But the head of Aram is Damascus, and the head of Damascus is Rezin; but yet within threescore and five years shall the kingdom of Ephraim fail from (being) a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son: and if ye trust not, neither shall ye understand.

10 And the Lord spake unto Ahaz, saying,

11 Ask thee a sign from the Lord thy God, to the depth or to the height.

3. A reads 'brother,' unsupported, for 'son.'

5. 'concerning thee, saying': B omits. Some MSS. have 'against thee': some insert 'Ephraim and the son of Remaliah' as subject to 'have counselled.'

6. 'Judah.' A reads 'Edom' by clerical error, Ἰδουμ. for Ἰουδ(αιαν): cf. xliv. 26 B, the converse error in Am. i. 9, 11. B has 'we will talk.' 'king of it' ℵBQ.

9 fin. The discrepancy with the Heb. was noticed in ancient times: O. L. Tertullian and Cyprian have 'neque intelligetis'; Jerome (Vulgate) 'non permanebitis'; Augustine remarks on the divergence.

12 And Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; is it too little for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, the virgin is with child, and beareth a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, as he learneth to refuse the evil, and choose the good.

16 For before the child learn to refuse the evil, and choose the good, the land shall be forsaken, whose two kings thou fearest.

17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; the king of Assyria.

18 And it shall be in that day, that the LORD shall hiss to the fly that is at the end of the rivers of Egypt, and to the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the precipitous valleys, and in the crevices of the rocks, and upon all thorn bushes, and upon all pastures.

14. 'shall call.' Heb. has here a form *resembling* 2nd pers. sing.

15. 'as he learneth,' or, 'when he knoweth...'; less probably, 'that he may know...'

16. Lit. 'forsaken shall be the land, as to which thou fearest, before the face of her two kings' (Kay).

18. 'rivers': perhaps 'Nile-arms' or 'canals': plur. of word used only of the Nile.

19. 'pastures.' Some render, 'bushes.'

12 And Ahaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David; is it a small thing for you to provoke men, and how are ye provoking the Lord?

14 Therefore the Lord himself shall give you a sign; Behold, the virgin shall be with child, and shall bring forth a son, and thou shalt call his name Immanuel.

15 Butter and honey shall he eat; before he learn to prefer evil, he shall choose out what is good:

16 For before the child learn good or bad, (he resisteth wickedness to choose out what is good,) the land which thou fearest shall be abandoned from before them.

17 But God shall bring upon thee, and upon thy people, and upon thy father's house, days that have not yet come since the day when he took away Ephraim from Judah; the king of the Assyrians.

18 And it shall be in that day, the Lord shall hiss to the flies, that which ruleth over a part of the river of Egypt, and to the bee which is in the land of the Assyrians.

19 And they shall all come, and shall rest in the valleys of the land, and in the holes of the rocks, and into the caverns, and into every cleft, and upon every tree.

13. 'provoke': Gr. phrase suggests 'give trouble' or 'offer battle.'

14. 'the Lord shall give you yourselves...' A (altered?). 'thou shalt call' (so AB, Aq. Theod. Symm.): 'she (?) shall call' ℵ: 'ye shall call' Q. Cf. Matt. i. 23.

15. The text of ver. 15, 16 is apparently confused. Text here AQ, 17 cursives and ℵ$^{ca, cb}$; ℵ*B have 'to choose out.' On 'to prefer,' see *Introd.* p. 28.

16. ℵ* omits the parenthesis. For πονηρίᾳ two cursives (93, 305) read πονηρίαν. The O. L. has 'non credit malitiae,' with variants (see Hatch, *Essays in Bibl. Gk*, IV. p. 198): Augustine has 'contemnet malitiam.' Perhaps ἀπειθεῖ should be an infin.; Wolf suggested ἀπωθεῖν πονηρίαν. The verse would then run, 'For before the child learn good or bad, (so as) to reject evil, choose out what is good' &c. 'from before the two kings,' all MSS. exc. A.

18. The rel. does not agree, in the principal MSS., with 'flies'; but there are many variants.

19. B omits 'and shall rest': also 'and upon every tree.'

20 In that day shall the LORD shave with the razor that is hired, (which is) beyond the river, the king of Assyria; the head, and the hair of the feet, and the beard also shall it sweep away.

21 And it shall be in that day, that a man shall nourish an heifer of kine, and two sheep;

22 And it shall be, from the abundance of milk they give, he shall eat butter; for butter and honey shall everyone eat, that is left in the land.

23 And it shall be, in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall be for briers and thorns.

24 With arrows and with bow shall one come thither; because all the land shall become briers and thorns.

25 And all the hills that were hoed with the hoe, thou shalt not come hither for fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of sheep.

VIII. 1 And the LORD said unto me, Take thee a great roll, and write upon it with a man's pen, For Maher-shalal-hash-baz.

2 And I will take unto me faithful witnesses to witness, Uriah the priest and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD unto me, Call his name Maher-shalal-hash-baz.

22. 'give,' lit. 'make.'
25. 'thou shalt...,' or, 'whither came not the fear of...; it shall be' &c.

20 In that day shall the Lord shave with the razor that is great and drunken, which is beyond the river of the king of the Assyrians; the head, and the hair of the feet, and the beard shall he take away.

21 And it shall be in that day, a man shall nourish an heifer of kine, and two sheep:

22 And it shall be, from their giving very much milk, butter and honey shall everyone eat, that is left upon the land.

23 And it shall be, in that day, every place, wheresoever there be a thousand vines at a thousand shekels, they shall be for barren land and thorn.

24 With arrow and bow shall they enter there; for barren and thorn shall all the land be;

25 And every mountain shall be deeply ploughed; and fear shall not come thither; for from the barren land and thorn it shall be for the feeding of a sheep, and the treading of an ox.

VIII. 1 And the Lord said unto me, Take thee a leaf of a new great sheet and write upon it with a man's pen, (For) to make speedily a plundering of spoils; for it is at hand.

2 And make faithful men my witnesses, Uriah, and Zechariah, the son of Berechiah.

3 And he went in unto the prophetess; and she conceived, and bare a son. And the Lord said to me, Call his name Quickly spoil, speedily plunder:

20. B reads 'the razor that is hired.' MSS. vary much in detail. 'Hired' and 'drunken' are somewhat alike in Greek, and differ in Heb. only by שׂ and שׁ in the root. Cf. xxviii. 1, 3 (converse difference).

22. 'giving,' lit. 'making.' Many MSS. read 'drinking' (omitting one letter).

23. 'barren land' &c. See chap. v. 6.

25. Omit 'and' before 'fear' ℵB. 'be for...' perhaps = 'turn to' (grazing land).

1. 'a leaf...sheet.' So A 90 109 144 239 (26 301 nearly): B omits 'sheet': as do Lucianic cursives, with 41 106 and a few others, but make adjectives agree with 'leaf.'

3 init. 'And *I* went,' B.

4 For before the child learn to cry, My father, and, My mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 And the LORD spake also unto me again, saying,

6 Forasmuch as this people hath rejected the waters of Shiloah that go softly, and rejoice with Rezin and Remaliah's son:

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks:

8 And he shall sweep on into Judah; he shall overflow and pass through; to the neck shall he reach, and there shall be the stretching out of his wings filling the breadth of thy land, O Immanuel.

9 Rage, ye peoples, and be broken; and give ear, all distant parts of the earth; gird yourselves, and be broken! gird yourselves, and be broken!

10 Take counsel, and it shall come to nought; speak a word, and it shall not stand; for God is with us.

11 For the LORD spake thus to me with strength of hand, and instructed me not to walk in the way of this people, saying,

12 Say ye not, A conspiracy, of all whereof this people saith, A conspiracy; and fear not the fear of it, nor be afraid:

13 The LORD of Hosts, him shall ye sanctify; and let him be your fear, and let him be your dread.

9 init. Or, 'Break!' or, 'Shout!' Some editors follow LXX.

4 For before the child learn to call father or mother, (one) shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 And the Lord spake further unto me yet,

6 Because this people desire not the water of Siloam which goeth quietly, but desire to have Rezin and the son of Remaliah for king over you:

7 Therefore, behold, the Lord bringeth upon you the river's water, that is strong and mighty, the king of the Assyrians and his glory; and he shall go up upon every valley of yours, and walk about upon every wall of yours.

8 And he shall take away from Judah (any) man who shall be able to raise the head, if it be possible to accomplish aught: and his camp shall be < so as to fill > the wide spaces of thy land. God (is) with us.

9 Learn, ye nations, and be overcome: ye shall hearken, unto the end of the earth; when ye are waxed strong, be overcome; or if ye wax strong again, ye shall be overcome again.

10 And whatsoever counsel ye take, the Lord shall scatter it: and whatsoever word ye speak, it shall not abide for you; for the Lord God is with us.

11 Thus saith the Lord God, With the strong hand do they dispute the passage of the way of this people, saying,

12 Never speak ye stubbornly; for all that this people speaketh is stubborn; but fear ye not the fear of it, nor be confounded:

13 Sanctify the Lord himself; and he himself shall be your Fear.

8. 'or able to accomplish' B &c. A omits 'so as to fill' (no other MS.): 'breadth' (sing.) for 'wide spaces' (plur.) B &c.

9. 'Learn,' change of letter ד for ר of Heb., whose meaning is uncertain. 'Hearken' (imperat.) אB.

10. 'for you,' omit אQΓ. fin. 'for God is with us' B.

11. 'Thus saith the Lord, With...' אBQ &c. Text A 26.

12. B has 'Let them never speak,' or, 'Lest haply they speak'.... 'Stubborn,' 'stubbornly,' reading קִשָּׁה for קֶשֶׁר. 'fear ye not,' or, 'ye shall not fear' (more usual meaning of this construction in *late* Greek).

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many shall stumble upon them, and fall, and be broken, and be snared, and be taken.

16 Bind thou up the testimony, seal the law among my disciples.

17 And I will wait for the LORD, that hideth his face from the house of Jacob; and I will hope in him.

18 Behold, I and the children whom the LORD hath given me are for signs and portents in Israel from the LORD of Hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Inquire of the necromancers and the wizards, that peep and that mutter; should not a people inquire of its God? (should they inquire) of the dead on behalf of the living?

20 To the law and to the testimony! if they speak not according to this word, surely there is no dawn for him.

21 And he shall pass through it, hardly bestead and hungry; and it shall be, when he shall be hungry, he shall fret himself, and revile his king and his God, and shall face upward:

15. 'upon them': or, 'many among them shall stumble.'

14 And if thou hast trusted in him, he shall be for a sanctuary to thee; and ye shall not come upon him as a stumbling block of a stone, nor as an offence of a rock. But the house of Jacob (is) in a snare, and men that sit in Jerusalem in a hollow.

15 Therefore shall many among them be powerless, and shall fall, and shall be crushed; and men that are in safety shall draw near, and shall be taken.

16 Then shall they be manifest, who seal up the law, that they should learn.

17 And he shall say, I will wait for God, that hath turned his face from the house of Jacob, and will have my trust in him.

18 Behold me, and the children which God hath given me. And they shall be for signs and wonders in Israel from the Lord of Hosts, who dwelleth in the mount Zion.

19 And if they say unto you, Seek ye them that speak from the earth, and the ventriloquists, the babblers that talk from the belly: is it not a nation with its God? Why are they to seek out the dead concerning the living?

20 For he hath given them a law for their help: that they may speak not as this word, concerning which there is no giving of gifts.

21 And there shall come upon you cruel famine; and it shall be, when ye hunger, ye shall be grieved, and shall revile your ruler, and your country's (laws); and they shall look up to the heaven above,

14. 'come as it were on a stumbling block,' B and several cursives: 'the houses of J. (are),' BQ^{a} and Q^{mg}.

15. 'in safety' corresponds to Heb. 'Bind up': 'manifest' to Heb. 'testimony' (same root-letters).

16. Or, 'from learning,' ℵBQ 'that they should *not* learn.'

18. 'And there (or, they) shall be signs,' B, most cursives: 'in *the house of* Israel,' ℵB.

19. So ℵAQ: or perh., 'it is not a nation with its God' (i.e. in relation to...). A alone, 'why are they to seek?' (subj.): other MSS. 'why do they seek?'... B reads, 'seek ye the ventriloquists, and them that... &c.: shall not a nation seek (plural verb) toward its God? &c.'

21. 'your country's laws,' or 'institutions': Gr. *πάτρια*, see Thucyd. II. 2, Plat. *Politicus* 296 C: but Theodoret refers to a reading *παταχρη* or *παταχρα* (found in cursive 93), supposed to be a transliteration of a Syriac word meaning 'idols.' Some high modern authorities support this. (See Hastings' *Dict. of Bible*, art. *Septuagint*.) Symmachus has here *πάτραρχα εἴδωλα*: see Field, *Hexapla*. Compare chap. xxxvii. 38.

22 And he shall look unto the earth; and behold, trouble and darkness, dimness of anguish; and into gloom is he driven away.

IX. 1 Yet there is no darkness to her that had distress. As at the first he brought into contempt the land of Zebulun and the land of Naphtali, so in the latter time he (hath) brought honour to the way of the sea, beyond Jordan, Galilee of the nations.

2 The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, thou hast increased its joy: they joy before thee like the joy in harvest, and as men exult when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his exactor, as in the day of Midian.

5 For every boot of him that is booted with tumult, and the cloke rolled in blood—it shall be for burning, for fuel of fire.

6 For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Wonder, Counsellor, Mighty God, Father of Eternity, Prince of Peace.

1. 'Yet': 'For,' Del., Kay, Skinner. 'contempt...honour.' Heb. roots often denote *lightness...heaviness*.

3. So Heb. marg.: Heb. text, 'thou hast *not* increased the joy': readings pronounced alike, written with difference of one letter.

5. 'is booted': or, 'tramps': 'tumult,' lit. 'shaking'; 'earthquake,' xxix. 6.

22 And shall look unto the earth beneath; and behold, affliction and straitening and darkness, strait dismay and darkness that they see not.

And he that is in straitness shall not be dismayed until a season.

IX. 1 Drink this first, do it quickly, country of Zabulon, land of Naphthali, by the way of the sea, and the rest that dwell by the sea shore and across Jordan, Galilee of the nations, the parts of Judah.

2 O people that sittest in darkness, see ye a great light; ye that dwell in the land and in the shadow of death, a light shall shine upon you.

3 The most part of the people, which thou broughtest back in thy joy, they shall even joy before thee as they that joy in harvest, and like as they joy that divide spoils.

4 For the yoke that lay upon them shall be taken away, and the rod that was upon their neck; for the Lord hath scattered in pieces the rod of the exactors, as in the day that was upon Midian.

5 For every garment collected with guile, and cloke with reconciling shall they repay, and they shall be willing, if they had been burnt with fire.

6 For a child is born unto us, a son also is given unto us, upon whose shoulder was the government; and he shall call his name Messenger of great counsel [Wonderful Counsellor, Mighty, Powerful, Prince of Peace, Father of the Age to come]: for I will bring peace upon the rulers, peace and health to him.

1. Gr. diff. widely from Heb. and may be corrupt. Possibly orig. somewhat as follows: *οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὤν. Ὡς καιροῦ τοῦ τὸ πρῶτον ταχύ, ἔπειτα παχὺ ποιεῖ χώρᾳ* Z. &c., giving an awkward word for word representation of the Heb. From this point cf. Matt. iv. 15, 16. *οἱ λοιποὶ* and *κατοικοῦντες* are perhaps additions, and *τὴν παραλίαν* a duplicate of *ὁδὸν θαλάσσης*. MSS. vary, B omits 'by the way of the sea,' 'that dwell,' and (originally) 'the parts of Judah.'

2. 'sittest': 'walkest,' ℵBQ: text A 24 49 106 109 301: omit 'and,' ℵ*B.

4. 'has been taken,' ℵB: 'for he hath scattered,' B (omit 'the Lord').

5. Or 'and they shall wish that they had been'.... Cf. Luke xii. 49, Ecclus. xxiii. 14.

6. Omit 'also,' B. 'his name is called,' ℵBQ. 'Wonderful,' &c.: inserted by A, ℵ^{ca}V 91 97 106 &c. and Luc. MSS. in slightly varying forms (so Aq. Theod. Symm. also): omit 'peace,' ℵ*B (after 'rulers').

7 To the increase of his government and to peace there is no end, upon the throne of David and upon his kingdom, to establish it and to sustain it with judgment and with righteousness from henceforth and for ever. The jealousy of the LORD of Hosts will do this.

8 The LORD sent a word into Jacob, and it shall fall upon Israel.

9 And the whole people, they shall know, Ephraim and the inhabitant of Samaria, that say in pride and stoutness of heart,

10 Bricks are fallen, and we will build with hewn stones; sycamores are cut down, and we will change (them) for cedars.

11 And the LORD hath set up the adversaries of Rezin against him, and stirred up his enemies;

12 Aram before, and the Philistines behind: and they devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 And the people hath not turned unto him that smiteth them, neither have they sought the LORD of Hosts.

14 And the LORD will cut off from Israel head and tail, palm branch and rush, in one day.

15 The elder and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And the leaders of this people cause them to err; and those of them that are led are swallowed up.

17 Therefore the Lord shall not rejoice over its young men, neither shall have mercy on its fatherless and widows; for every one thereof is impious and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

12. Or, 'Aram from the East, and the Phil. from the West.'
17. 'young men': or 'chosen men': cf. xxxi. 8.

7 Great is his rule, and of his peace there is no limit, upon the throne of David, and his kingdom, to order it and to take hold upon it in righteousness and in judgment from henceforth and for ever; the jealousy of the Lord of Hosts will do this.

8 The Lord sent death upon Jacob, and it came upon Israel.

9 And they shall learn, all the people of Ephraim and they that sit in Samaria, saying, in pride and uplifted heart,

10 Bricks are fallen, but come, let us hew stones; and let us cut down sycamines and cedars, and build ourselves a tower.

11 And God will smite them that rise up against mount Zion against them, and will scatter their enemies,

12 Syria from the sunrising, and the Greeks from the sunsetting; them that devour Israel with open mouth. For all this his wrath is not turned away, but his hand is still upraised.

13 And the people turned not back until it was smitten, and they sought not out the Lord.

14 And the Lord hath taken away from Israel head and tail, great and small, in one day; an elder, and respecters of persons; this is the beginning,

15 And a prophet that teacheth transgressions; he is the tail.

16 And they that call this people happy shall be causing them to err, and they cause them to err, that they may swallow them up.

17 Therefore God shall not rejoice over the young men, and on their fatherless and widows shall he not have mercy; for they are all transgressors and wicked, and every mouth speaketh unjustly. For all this his wrath is not turned away, but his hand is still upraised.

7. 'in judgment and in righteousness,' B.

8. ℵ reads 'a word,' with about eight cursives, for 'death' (Heb. letters are the same): so Theod. Symm.: Aquila has a diff. Gk word.

10 fin. Language suggests a reminiscence of Gen. xi. 4.

11. 'against mount Z. against him,' ℵ^{c}BQ: 'the enemies (i.e. His?)' BQ.

12. Lit. 'with the whole mouth' (so Heb.).

13. 'turned not to him,' B.

16. 'call...happy,' same Heb. word (or letters) as 'lead.' See iii. 12.

17 init. 'Therefore the Lord...' B. 'over *their* young men,' B &c.

18 For wickedness burned as a fire: briers and thorns it devoured, and it kindled in the thickets of the forest, and they were whirled upward with a lifting-up of smoke.

19 With the wrath of the LORD of Hosts is the land turned black, and the people are become as food for fire; they spared not a man his brother.

20 And one snatched on the right hand, and was hungry; and ate on the left hand, and they were not satisfied: every man the flesh of his arm did they eat:

21 Manasseh, Ephraim; and Ephraim, Manasseh: they together against Judah. For all this his anger is not turned away, but his hand is stretched out still.

X. 1 Woe unto them that decree unrighteous decrees, and to scribes that prescribe oppression:

2 To turn aside the weak from judgment, and to strip the right from the poor of my people, that widows may be their spoil, and that they may prey on orphans.

3 And what will ye do in the day of visitation, and in the ruin that cometh from far? to whom will ye flee for help? and where will ye leave your glory?

4 (Nought remains) but to crouch under the prisoners, and fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 Ah, Asshur, the rod of mine anger, and a staff is it in their hand, mine indignation.

6 I will send him against an impious nation, and against the people of my wrath will I give him a charge, to spoil the spoil and to prey on the prey, and to make them a treading down like the mire of the streets.

1. Lit: 'writers that write oppression.'
4 init. Or, 'unless they bow down under...they shall fall...

18 And their transgression shall burn as a fire, and shall be devoured by fire like dry grass; and it shall burn in the thickets of the forest, and shall eat up all that is round about the hills:

19 Because of the wrath of the anger of the Lord shall the whole land be burned up, and the people shall be as though utterly burned by fire. A man shall not pity his brother,

20 But he shall turn aside to the right, because he shall be hungry, and shall eat from the left, and shall not be satisfied; eating (every) man the flesh of his [brother's] arm.

21 For Manasseh shall eat of Ephraim, and Ephraim of Manasseh; for together shall they besiege Judah. For all this his wrath is not turned away, but his hand is still upraised.

X. 1 Woe to them that write wickedness; for they write, and write wickedness,

2 Perverting the cause of beggars, and robbing the poor among my people of their judgment, so that the widow serveth them for spoil, and the fatherless for plunder.

3 And what will they do in the day of their visitation? for the affliction shall come on you from far; and to whom will ye flee for help? and where will ye leave your glory,

4 That it fall not into captivity? And they shall fall under the slain. For all this his wrath is not turned away, but his hand is still upraised.

5 Ah, for the Assyrians; the rod of my wrath and of anger (is) in their hands.

6 I do send mine anger against a transgressing nation, and to my people will I give a charge to take spoils and plunder, and to tread down the cities and turn them to a dust cloud.

19. 'has the whole land been burned,' ℵBQ.

20 fin. So A only: 'his (own) arm,' B &c.

2. Omit 'and' before 'robbing,' B.

4. BQ* &c. omit 'And they shall fall under the slain.' (Hexaplaric?) Here B changes the word for 'wrath.'

5. 'and my anger is'..., B.

6 init. So A: 'I will send,' B &c.

7 And he, he meaneth not so, and his heart thinketh not so; but it is in his heart to work destruction, and to cut off nations not a few.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish, or Hamath as Arpad, or Samaria as Damascus?

10 As my hand hath found the kingdoms of the false god—and their images were more than Jerusalem and Samaria—

11 Shall I not, as I have done to Samaria and her false gods, so do to Jerusalem and her offences?

12 And it shall be, when the Lord hath finished his whole work upon mount Zion and on Jerusalem, I will visit upon the fruit of the stout heart of the king of Assyria, and the glorying of his loftiness of eyes.

13 For he saith, By the strength of my hand I have done it, and by my wisdom, for I (can) discern: and I have removed the bounds of peoples, and robbed their treasures, and brought down, like a mighty one, them that were enthroned:

14 And my hand hath reached, as a nest, the riches of the peoples; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that fluttered a wing, or opened a mouth, or peeped.

15 Shall the axe glory against him that heweth therewith? Shall the saw magnify itself against him that plieth it? as if a rod should ply them that lift it up, as if a staff should lift up what is not wood.

16 Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness; and under his glory there shall burn a burning like the burning of fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day;

7. 'but...': or, 'for....'

16. 'the Lord, the LORD,' acc. to many MSS. and editions [i.e. Ha-Adon, Jahveh Sabaoth, more usual (as in Isai. i. 24 &c.) than Ha-Adon, Adonai Sabaoth, not found elsewhere. ADON is itself very rare, exc. in Isai.; Mal. iii. 1; Exod. xxiii. 17, xxxiv. 23. So Kay, in chap. i. 24].

7 But he himself thought not thus, and not thus hath he considered in his heart; but his mind shall change, even to destroy nations not a few.

8 And if they say unto him, Thou alone art ruler,

9 Then shall he say, Did I not take the country above Babylon, and Calno, where the tower was built? and I took Arabia, and Damascus, and Samaria:

10 Like as I took these in my hand, I will also take all the countries. Wail, ye graven images in Jerusalem and in Samaria:

11 For like as I did to Samaria and the works of her hands, so also will I do to Jerusalem and her idols.

12 And it shall be, when the Lord hath made an end of doing all things in the mount Zion and in Jerusalem, he shall turn (his hand) against the mighty mind, against the ruler of the Assyrians, and upon the uplifting of the glory of his eyes.

13 For he said, By my strength will I do it, and <by the wisdom of my prudence> will I remove the boundaries of nations, and will plunder their strength.

14 And I will shake inhabited cities, and the whole world will I seize with my hand like a nest, and like eggs that are left will I take them up; and there is none that shall escape me, or can gainsay me.

15 Shall an axe be glorified, apart from him that smiteth with it? or shall a saw be uplifted, apart from him that driveth it? as if one should lift a rod or staff, and not thus?

16 But the Lord of Hosts shall send dishonour upon thine honour, and burning fire shall burn against thy glory.

17 And the light of Israel shall be as a fire, and he shall sanctify it in burning fire, and shall devour the wood as grass.

9. Cf. ix. 10: Gen. xi. 4, x. 10.

10. Prob. = 'with my hand': so ℵA; omit, BQ &c. 'countries'; 'kingdoms,' BQ^{mg}.

13. A's reading is confused: perhaps intended for 'by the prudence of my wisdom.'

14. A's reading strictly stands for 'escape *as far as concerns* me' (dat.).

17. 'for a fire,' ℵBQ. 'sanctify him,' B &c.

18 And shall consume the glory of his forest, and of his garden-land, from soul and even to flesh; and it shall be as when a sick man pineth away.

19 And the remnant of the trees of his forest shall be few, and a child may write them.

20 And it shall be in that day, the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again lean upon him that smote them; but shall lean upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, the remnant of Jacob, unto the Mighty God.

22 For though thy people Israel be as the sand of the sea, a remnant (only) of it shall return; destruction is decided, overflowing in righteousness.

23 For a destruction and a decision shall the Lord GOD of Hosts make, in the midst of all the earth.

24 Therefore thus saith the Lord GOD of Hosts, Be not afraid, my people that dwellest in Zion, of Asshur; though he smite thee with a rod, and lift up his staff against thee, in the way of Egypt.

25 For yet a very little while, and indignation shall be at an end, and mine anger shall be to their destruction.

26 And the LORD of Hosts shall stir up a scourge against him like the smiting of Midian at the rock Oreb; and his rod is upon the sea, and he lifteth it up, in the way of Egypt.

27 And it shall be in that day, his burden shall remove from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness.

28 He is come upon Aiath, he is passed through Migron; at Michmash he layeth up his baggage;

18 fin. 'as when *a standard bearer* fainteth,' Kay, A.V., R.V. text (W. E. Barnes nearly). Heb. word for 'bear a standard' (?) occurs again, lix. 19, but is uncertain.

27 fin. Or, 'destroyed from before the anointing.'

18 In that day the mountains and the forests and the hills shall be blotted out, and he shall devour them from the soul to the flesh; and he that fleeth shall be as he that fleeth from burning flame:

19 And they that are left from them shall be few, and a little child shall write them.

20 And it shall be in that day, no longer shall the remnant of Israel be added, and they that are saved of Jacob shall no more put their trust in them that did them wrong, but they shall put their trust in God, the Holy One of Israel, in truth.

21 And the remnant of Jacob shall be toward the mighty God.

22 And if the people of Israel become as the sand of the sea, the remnant shall be saved; for (he is) fulfilling a word and cutting it short in righteousness,

23 Because God shall perform a word (that is) cut short, in the whole world.

24 Therefore thus saith the Lord of Hosts, Fear not, my people, ye that dwell in Zion, because of the Assyrians; for with a rod shall he smite thee; for I bring a stroke upon thee, that thou mayest see the way of Egypt.

25 For yet a little, and the anger shall cease; but my wrath is against their counsel.

26 And God shall stir up (a stroke) against them, according to the stroke of Midian, in a place of affliction; and his wrath (shall be) at the way by the sea, toward the way by Egypt.

27 And it shall be in that day, the fear of him shall be taken away from thee, and his yoke from off thy shoulder, and his yoke shall be destroyed from off your shoulders.

28 For he shall come to the city of Aiath,

18. 'hills and the forests,' ℵBQ.

19. 'few': lit. 'a number': so the Heb., in which this sense is frequent. Cf. ii. 7.

22. 'the remnant of them,' ℵBQ^{mg}. Omit 'for (he is),' B.

22, 23. 'word' often='thing' in Heb., and Gk of O.T. sometimes imitates this.

29 They pass through the pass; in Geba they make their lodging: Ramah trembleth; Gibeah of Saul fleeth.

30 Cry out with thy voice, O daughter of Gallim: listen, Laishah; O thou poor Anathoth!

31 Madmenah wandereth away; the inhabitants of Gebim gather (their goods) to flee.

32 Within this very day he halteth at Nob, waving his hand (at) the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of Hosts, shall lop the leafy bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a majestic one.

XI. 1 And there shall come forth a shoot out of the stock of Jesse, and a Branch out of his roots shall bear fruit;

2 And the Spirit of the LORD shall rest upon him, a spirit of wisdom and discernment, a spirit of counsel and might, a spirit of knowledge and of the fear of the LORD:

3 And he shall breathe in the fear of the LORD; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears:

4 But with righteousness shall he judge the poor, and decide with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

30 fin. Or, 'answer her, Anathoth.'
32. 'daughter,' Heb. marg.: or, 'house,' Heb. text.
3. 'breathe,' i.e. draw his breath: or, 'he shall smell a sweet savour in'...
4 init. 'But...': or, 'And...'

29 And shall pass over to Megiddo, and at Michmash shall he set down his baggage; and he shall pass over a valley, and shall come to Aiath; fear shall seize on Ramah, the city of Saul.

30 The daughter of Gallim shall flee: one shall hear at Sa, shall hear at Anathoth:

31 Madmenah shrank away, and the dwellers in Gebir.

32 Encourage her to day in the way to stay, encourage with the hand the mountain, the daughter of Zion, and ye hills that are in Jerusalem.

33 For behold, the ruler, the Lord of Hosts, confoundeth the glorious ones with might, and they that are uplifted in insolence shall be crushed, and the uplifted ones shall be humbled

34 by the sword, and Lebanon with his uplifted ones shall fall.

XI. 1 And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from his root.

2 And there shall rest upon him a spirit of God, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of reverence;

3 A spirit of the fear of God shall fill him; he shall not judge according to the seeming, nor convict according to report,

4 But he shall judge judgment for the humble, and shall convict the humble ones of the earth, and shall smite the earth with the word of his mouth, and with the breath through his lips shall he slay the impious man:

5 And he shall be girded with righteousness about his loins, and bound with truth about his sides.

29. 'Megiddo': so AB, ℵ nearly: apparently confused Heb. ר with ד.

30. 'at Sa,' probably reading ל of Laishah as a preposition.

31. '*And* Madmenah,' B.

33 init. Omit 'For...' B (ℵ, 'Behold now').

33, 34. 'humbled, and (the) uplifted ones shall fall by the sword,' ℵBQ.

3, 4. 'convict': possibly 'test,' 'prove': 'the glorious ones of the earth,' ℵQ$^{corr.}$

6 And the wolf shall dwell with the lamb, and the leopard
lie down with the kid; and the calf and the young lion and
the fatling together; and a little child their leader.

7 And the cow and the bear shall graze: their young ones
shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp,
and the weaned child shall stretch his hand upon the viper's den.

9 They shall not do evil or deal corruptly in all my holy
mountain; for the earth shall be filled with the knowledge of the
LORD, as the waters cover the sea.

10 And it shall be in that day; the root of Jesse, which
standeth for an ensign of the peoples, of him shall the nations
inquire: and his resting-place shall be glory.

11 And it shall be in that day, the Lord shall set his hand
again the second time to purchase the remnant of his people
which shall remain from Assyria, and from Egypt, and from
Pathros, and from Cush, and from Elam, and from Shinar, and
from Hamath, and from the isles of the sea.

12 And he shall lift up an ensign for the nations, and shall
gather the outcasts of Israel, and collect the dispersed of Judah
from the four corners of the earth.

13 And the jealousy of Ephraim shall remove, and the ad-
versaries of Judah shall be cut off; Ephraim shall not be jealous
of Judah, and Judah shall not be adverse to Ephraim.

14 And they shall light upon the shoulder of the Philistines
toward the west; they shall spoil the children of the east to-
gether; Edom and Moab shall be the putting forth of their hand,
and the children of Ammon their obedience.

9. More literally, 'covering the sea.'
12. 'dispersed,' feminine. 'corners,' lit. 'wings,'—so the Greek.
14. Or, 'together shall they spoil...'

6 And the wolf shall graze with the lamb, and the leopard shall rest with the kid, and the calf and the bull and the lion shall graze together, and a little child shall lead them.

7 And the ox and the bear shall graze together, and their young ones shall graze together, and they shall eat chaff together, the lion and the ox.

8 And a young child shall lay his hand over the hole of asps, and on the lair of the offspring of asps.

9 And they shall not do evil, neither shall they be able to destroy any upon my holy mountain; for the whole (earth) is filled with the knowledge of the Lord, as much water covereth seas.

10 And in that day shall be the root of Jesse, and he that standeth up to rule over nations; in him shall nations hope. And his rest shall be honour.

11 And it shall be in that day, the Lord shall again show his hand to be jealous for the remnant which is left of the people, whatever be left from the Assyrians, and from Egypt, and Babylonia, and Ethiopia, and from the Elamites, and from the rising up of the sun, and from Arabia.

12 And he shall lift up a signal toward the nations, and shall bring together them that are perished of Israel, and them that are scattered of Judah shall he bring together from the four corners of the earth.

13 And the yoke of Ephraim shall be taken away, and the enemies of Judah shall perish; Ephraim shall not envy Judah, and Judah shall not afflict Ephraim.

14 And they shall fly in strangers' ships; they shall plunder the sea together, and them from the rising of the sun, and Edom; and upon Moab first shall they lay their hands, and the children of Ammon shall be first to obey them.

7. 'young ones shall be together,' B: 'eat chaff, the lion as the ox,' B.

8. 'holes,' B.

9. Or, 'to cover seas.' 'the whole'=the world, cf. Job ii. 2; Ezek. xxvii. 13 (B); Nah. i. 5.

11. 'be jealous for,' apparently a confusion with the nearly similar Heb. verb 'to purchase,' 'acquire.' So $\aleph^{ca}AQ$; 'by the Assyrians,' $\aleph^{1\,vid}$ B.

13. 'yoke,' A 106: 'jealousy,' other MSS.

14. 'fly,' irregular verbal form, as though from root of verb 'spread.' Cf. Habakkuk i. 8.

15 And the LORD shall lay under a ban the tongue of the Egyptian sea; and with the violence of his wind shall he wave his hand over the river, and shall smite it into seven streams, and make men go over dryshod.

16 And there shall be a highway for the remnant of his people, which shall remain, from Assyria; as there was for Israel in the day that he came up out of the land of Egypt.

XII. 1 And in that day thou shalt say, O LORD, I will thank thee; for thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God my salvation: I will trust, and not be afraid; for JAH the LORD is my strength and song; and he is become my salvation.

3 And ye shall draw water with joy out of the wells of salvation.

4 And in that day shall ye say, Give thanks to the LORD, proclaim in his name, make known his deeds among the peoples, make mention that his name is exalted.

5 Make music to the LORD, for he hath wrought excellence: let this be known in all the earth.

6 Cry out and shout, thou inhabitress of Zion; for great is the Holy One of Israel in the midst of thee.

XIII. 1 The burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up an ensign upon a bare mountain; raise (the voice) unto them, wave the hand, that they may go into the gates of the nobles.

15. 'violence': or, 'parching heat.'
1. Or, 'I will confess to thee.'
1. Or, 'oracle,' 'utterance, of Babylon.'

15 And the Lord shall make the sea of Egypt desolate, and shall lay his hand upon the river with a mighty wind, and shall smite seven channels, so that he go over (dry) shod,

16 And there shall be a way for my people that are left in Egypt, and it shall be to Israel as the day when he came out of the land of Egypt.

XII. 1 And thou shalt say in that day, I will praise thee, O Lord, because thou wast angry with me, and didst turn away thy wrath, and pitiedst me.

2 Behold, my God is my Saviour, I will trust in him, and will not be afraid; for the Lord is my glory and my praise, and he is become my salvation.

3 And ye shall draw water with joy out of the fountains of salvation.

4 And thou shalt say in that day, Praise the Lord, cry his name aloud, proclaim his glorious deeds among the nations; make mention that his name is exalted.

5 Praise the name of the Lord, for he hath done exalted deeds; proclaim this in all the earth.

6 Exult and rejoice, ye that dwell in Zion: for the Holy One of Israel is exalted in the midst of thee.

XIII. 1 Vision which Isaiah the son of Amoz saw against Babylon.

2 Lift ye up a signal on a mountain in a plain, upraise your voice to them, be not afraid: encourage (them) in heart: open, ye rulers.

15 fin. Lit. 'in sandals.'
16. So A: 'way through,' 'passage,' B, &c.
1. 'I praise thee,' ℵ*B.
6 fin. So ℵAQ 26 41 49 106 233: 'of her,' B, &c.
2. 'a mount, in a plain': or perhaps, 'a flat-topped mountain.' Omit 'be not afraid,' B. 'in heart': so A alone: other MSS. 'with the hand.'

3 I, I have charged my consecrated ones, I have also called my mighty ones for mine anger, that exult in my excellence.

4 The voice of an uproar, like as of a great people; the voice of a tumult of the kingdoms of nations gathered together; the LORD of Hosts mustereth a host of war.

5 They come from a far country, from the end of the heavens; the LORD, and the weapons of his indignation, to destroy the whole earth.

6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be slack, and every man's heart shall melt,

8 And they shall be dismayed: pangs and sorrows shall take hold of them; they shall writhe as a travailing woman; they shall look aghast one at another: faces of flame are their faces.

9 Behold, the day of the LORD cometh, cruel, and wrath and fierce anger, to make the earth a desolation, and he will destroy the sinners thereof out of it.

10 For the stars of heaven, and the Orions thereof, shall not give forth their light; the sun shall be dark at his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold, and mankind than the (pure) gold of Ophir.

3 fin. Or, 'my proudly exulting ones.'
5 fin. 'earth': or, 'land.'
6 fin. 'as Shōd from Shaddai.'

3 I marshal them, even I; they are sanctified, and I lead them; giants come to fulfil my wrath, rejoicing and proud together.

4 A voice of many nations upon the mountains, like (the voice) of many nations; a voice of kings and of nations gathered together. The Lord of Hosts hath commanded an armed nation

5 To come from a land afar off, from the uttermost foundation of heaven, the Lord and his armed men, to destroy the whole world.

6 Wail ye: for the day of the Lord is near; and a destruction shall come from God.

7 Therefore shall every hand be slackened, and every heart of man shall be faint:

8 And the old men shall be confounded, and pangs as of a travailing woman shall have hold of them; and they shall lament one with another, and shall be amazed, and shall change their face as doth a flame.

9 For behold, the day of the Lord cometh, and there is no healing of its wrath and anger, to make the earth desolate, and to destroy the sinners out of it.

10 For the stars of heaven, and Orion, and all the order of heaven shall not give their light; and it shall grow dark when the sun ariseth, and the moon shall not give her light.

11 And I will command evils upon the whole world, even their own sins upon the wicked: and I will destroy the pride of transgressors, and will humble the pride of the arrogant.

12 And they that are left shall be more precious than new gold; and the man shall be more precious than the stone from Ophir.

3. B omits 'they are sanctified': some MSS. read 'and I lead them' instead of 'even I': O.L. (Tyconius 50) reads 'I marshal them: they are sanctified, and I *call* them': so Lucianic MSS. with 62, 147 except 'lead' for 'call.' 'to fulfil': 'to stop,' 106 and (in diff. order) Lucian. MSS.

6. '*a* day,' B: so ver. 9.

8 init. Omit 'And,' B.

12. '*a* man,' B. Lit. 'unfired gold': 'in Ophir' ('Suphir' in LXX. generally) B.

13 Therefore I will make the heavens tremble, and the earth shall be disquieted from her place, at the wrath of the LORD of Hosts, and in the day of the heat of his anger.

14 And it shall be as (with) a chased roe; and as sheep, and there is none that gathereth; they shall every man turn to his own people, and flee everyone to his own land.

15 Everyone that is found shall be thrust through, and everyone that is taken shall fall by the sword.

16 And their infants shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 And bows shall dash youths in pieces; and they shall have no pity on the fruit of the womb; their eye shall not have mercy on children.

19 And Babylon, the beauty of kingdoms, the glory of the pride of the Chaldees, shall be as God's overthrow of Sodom and Gomorrah.

20 It shall not be inhabited for ever, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall shepherds make (flocks) to lie down there.

21 But desert creatures shall lie there; and their houses shall groaners fill; and ostriches shall dwell there; and shaggy beasts shall dance there.

22 And wolves shall howl in their castles, and jackals in palaces of pleasure; and her time is near to come, and her days shall not be prolonged.

XIV. 1 For the LORD will have compassion on Jacob, and will yet (again) choose Israel, and set them on their own ground; and the stranger shall join himself unto them, and they shall cleave to the house of Jacob.

21, 22. What creatures are meant is doubtful in most cases (Heb. and Gr.).

13 For the heaven shall be wroth, and the earth shall be shaken from her foundations, because of the wrath of the anger of the Lord of Hosts, in the day when his wrath cometh upon it.

14 And they that are left shall be as a roe that fleeth, and as a sheep that wandereth, and there shall be none that gathereth them together, for each to return to his people; and each to haste into his own land.

15 For whosoever is taken shall be overcome, and whosoever are gathered together shall fall by the sword.

16 And they shall dash their children down before their face, and plunder their houses, and take possession of their wives.

17 Behold, I rouse up against you the Medes, who reckon not silver, neither have they any need of gold.

18 They shall shatter the bows of the young men; and they shall not have pity on your children, nor shall their eyes spare your children.

19 And Babylon, which is called glorious by the king of the Chaldeans, shall be, like as God overthrew Sodom and Gomorrah.

20 It shall not be inhabited for ever, nor shall they enter into it throughout many generations, nor shall the Arabians pass through it, nor shall shepherds rest therein.

21 And wild beasts shall rest there, and houses shall be filled with noise: and owls shall rest there, and demons shall dance there.

22 And apes shall dwell there, and hedgehogs shall make their nests in their houses. Quickly it comes, and will not linger.

XIV. 1 And the Lord shall have pity on Jacob, and will yet choose out Israel, and they shall rest upon their own land; and the stranger shall be added unto them, and shall be added unto the house of Jacob.

14. 'each': lit. 'a man,' as the Heb. 'and each shall haste,' ℵ*B.
19. 'from the king,' B.
21. '*the* houses,' B, &c.

2 And peoples shall take them, and bring them to their place; and the house of Israel shall take them as their possession upon the LORD'S ground for servants and for handmaids; and they shall be captors to their captors; and they shall rule over their oppressors.

3 And it shall be in the day that the LORD giveth thee rest from thy pain and thy disquiet, and from the hard service with which it was set thee to serve,

4 That thou shalt take up this parable upon the king of Babylon, and say, How hath the oppressor ceased, the insolence ceased!

5 The LORD hath broken the staff of the wicked, the rod of rulers,

6 That smote peoples in wrath with a continual stroke, ruled over nations in anger with a pursuit that none restrained.

7 The whole earth is at rest, is quiet; they break forth into singing.

8 Yea, the fir trees rejoice at thee, the cedars of Lebanon, (saying,) Since thou hast lain down, the feller cometh not up against us.

9 Hell (from) beneath is disquieted for thee, to meet thee at thy coming; it stirreth up the Shades for thee, all the chief ones of the earth; it raiseth from their thrones all the kings of the nations.

10 All they shall answer and say unto thee, Thou also art made weak as we; thou art made like unto us!

11 Thy pride is brought down to hell, the noise of thy viols; the maggot is spread under thee, and the worm is thy covering.

4. 'That...': same word as 'and,' cf. Greek. 'Insolence': Del. assigns this sense without altering ך to ך (as other commentators).

9. 'chief ones': lit. 'he-goats' (cf. Jer. l. 8, Zech. x. 3).

10. Or, 'Art thou also...?'

2 And nations shall take them, and bring them into their place; and they shall make them to inherit it, and shall be multiplied upon the land of God for bondmen and for bondwomen; and they that did carry them into captivity shall be captives, and they that were lords over them shall have them for lords.

3 And it shall be in that day, God shall make thee to rest from thy woe, and from thine indignation, and from thy hard service with which thou servedst them.

4 And thou shalt take up this lament upon the king of Babylon, and say in that day, How hath the exactor ceased, and the oppressor ceased!

5 God hath broken in pieces the yoke of the sinners, the yoke of the rulers,

6 Smiting a nation in wrath, with a stroke that cannot be healed; striking a nation a wrathful blow which spareth not, he hath rested in confidence.

7 All the earth shouteth with joy,

8 And the trees of Lebanon rejoice over thee, and the cedar of Lebanon, (saying,) Since thou hast lain down to sleep, there hath not come up one that felleth us.

9 Hell from beneath is embittered on meeting thee; there were roused up together for thee all the giants that did rule the earth, that roused from their thrones all kings of the nations;

10 All shall answer and say to thee, Thou also art taken, as we also were; and art reckoned among us.

11 But down to hell hath thy glory come, thy plentiful joy; under thee shall they spread decay, and a worm is thy covering.

2. 'upon the land' (om. 'of God') or, 'earth,' B.

3. 'God': 'the Lord,' B: so ver. 5: B omits 'and' after 'indignation': perh. 'indignation *at* thy hard bondage.'

4. Omit 'in that day,' B.

6. 'that cannot be healed,' as in xiii. 9 (diff. word in Heb.), i.e. inexorable.

9. 'Hell': Gr. 'Hades': Heb. 'Sheol,' throughout Isai.

11 init. Omit 'But,' BQ.

12 How art thou fallen from heaven, O Lucifer, son of the dawn; how art thou hewn down to the ground, which didst lay low the nations!

13 And thou, thou saidst in thy heart, I will ascend the heavens; I will exalt my throne above the stars of God; and I will sit upon the mount of assembly, in the recesses of the north;

14 I will ascend above the heights of the clouds; I will make myself like the most High.

15 Yet thou shalt be brought down to hell, to the recesses of the pit.

16 They that see thee shall look narrowly on thee, shall gaze earnestly on thee: Is this the man that did disquiet the earth, that made kingdoms tremble?

17 (That) made the world as a wilderness, and broke down the cities thereof; that loosed not his prisoners homeward.

18 All kings of nations, all of them, have lain down in glory, each in his house.

19 But thou art cast out away from thy sepulchre like a rejected branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit, like a trampled carcase.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, slain thy people: the seed of evil doers shall not be named, for ever.

21 Prepare for his sons (a place of) slaughter, for the iniquity of their fathers; that they rise not up, and possess the earth, nor fill the face of the world with cities.

22 And I will rise up against them, saith the LORD of Hosts, and cut off from Babylon name, and remnant, and issue, and offspring: saith the LORD.

23 And I will make it a possession for the bittern, and pools of water; and I will sweep it away with the besom of destruction, saith the LORD of Hosts.

12. Or, 'overpower,' 'discomfit the nations.'
21 fin. Or, 'heaps' (of ruin); some render 'enemies.'

12 How is Lucifer, that riseth early, fallen out of heaven! he is crushed into the earth, that sent forth unto all the nations.

13 But thou saidst in thy heart, Up to heaven will I go, above the stars of heaven will I set my throne; I will sit on a high mountain, above the high hills toward the north,

14 I will go up above the clouds, I will be like the most High.

15 But now shalt thou go down into hell, and into the foundations of the earth.

16 They that see thee shall marvel at thee, and say, This is the man that tortureth the earth, shaking kings,

17 He that maketh the whole world desolate, < and his cities hath he destroyed, > those in (his) train hath he not loosed.

18 All the kings of the nations have lain down to rest in honour, each one in his own house:

19 But thou shalt be cast forth upon the mountains, like a loathed corpse; with many dead, that are thrust through with swords, that go down to Hell. Even as a cloke smeared with blood shall not be clean,

20 Even so neither shalt thou be clean, because thou didst destroy my land, and didst slay my people; thou shalt not abide, no, not for ever, an evil seed.

21 Make ready thy children to be slaughtered for the sins of thy father; that they may not rise up, and inherit the earth, and fill the earth with wars.

22 And I will rise against them, saith the Lord of Hosts, and will destroy their name, and remnant, and seed: thus saith the Lord.

23 And I will make Babylon desolate, for hedgehogs to dwell there; and it shall come to nought; and I will make it a <pit> of mire, unto destruction.

12. 'that sent forth': apparently חולש read as שלח. Cf. xviii. 2.

17. A omits 'and his cities...destroyed.'

21. '*their* father,' B. 'wars': V and a few cursives read 'cities': so Aq. Th. Symm. 'cities' in Greek omits one letter of 'wars,' and 'enemies' inserts one more.

23. A actually reads 'foundation' *βάθρον* (so 109, 305): prob. clerical error, omitting syllable of *βάραθρον*, or else for *βόθρον* (Ezek. xxxii. 18).

24 The LORD of Hosts hath sworn, saying, Surely as I have planned, so shall it be, and as I have purposed, that shall stand:

25 To break Asshur in my land, and on my mountains I will trample him; and his yoke shall remove from off them, and his burden shall remove from off his shoulder.

26 This is the purpose which is purposed upon the whole earth; and this the hand that is stretched out upon all the nations.

27 For the LORD of Hosts hath purposed, and who shall disannul it? and his is the outstretched hand, and who shall turn it back?

28 In the year that king Ahaz died was this burden.

29 Rejoice not, Philistia, all of thee, that the rod which smote thee is broken: for out of the snake's root shall come forth a viper, and its fruit a flying fiery serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in security; and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; melt away, Philistia, all of thee; for there cometh from the north a smoke, and there is no straggler in his ranks.

32 And what shall one answer the messengers of a nation? That the LORD hath founded Zion, and in her shall the afflicted of his people take refuge.

XV. 1 The burden of Moab. For in a night Ar of Moab is laid waste, is destroyed; for in a night Kir of Moab is laid waste, is destroyed:

29. 'viper': rendered by many 'basilisk.' Cf. xi. 8.
1. Or, 'surely in a night' (twice).

24 Thus saith the Lord of Hosts: As I have spoken, so shall it be, and as I have counselled, so shall it abide,

25 To destroy the Assyrians from my land, and from my mountains; and they shall be trodden down, and their yoke shall be stripped from off them, and their renown shall be stripped from off their shoulders.

26 This is the counsel which the Lord hath counselled against the whole world, and this (is) his hand, which is upraised against all the nations of the world.

27 For what God, the Holy, has counselled, who shall scatter? and his hand, that is upraised, who shall turn away?

28 In the year that the king Ahaz died came this word.

29 May ye not rejoice, all ye strangers, for that the yoke of him that smote you is broken; for from serpents' seed shall come forth the offspring of asps, and their offspring shall come forth, flying serpents.

30 And through him shall beggars feed, and beggar men shall rest in peace; but he shall destroy thy seed with famine, and thy remnant shall he destroy.

31 Wail, ye gates of cities; let cities that are confounded cry out, all ye strangers: for from the north a smoke cometh, and there is no means to continue.

32 And what shall the kings of the nations answer? That the Lord hath founded Zion, and through him shall the humble among the people be saved.

XV. 1 The Vision against the land of Moab.

By night shall the land of Moab perish, for by night shall the wall of the land of Moab perish.

25. 'upon my land, and upon my mountains,' B: 'trodden down,' lit. 'for a treading,' cf. ch. v. 5.

26. Omit 'of the world,' B.

29. 'a serpent's,' B א*.

31. 'to continue': lit. 'to be': a letter possibly missing. Lucianic MSS. mostly, 'to remain in his ranks' (?).

32. Or, '*For* the Lord hath'... (same ambiguity in Heb., but authorities agree in rendering 'that...').

1. 'Vision': so A: 'word,' B, &c.

2 He is gone up to the house, and Dibon, the high places, to weep; Moab howleth upon Nebo, and upon Medeba; on all his heads (is) baldness, every beard cut off.

3 In his streets they are girded with sackcloth; on her roofs and in her broad places all of her howleth, running down with weeping.

4 And Heshbon crieth, and Elealeh; their voice is heard unto Jahaz; therefore the armed men of Moab cry out; his soul trembleth within him.

5 My heart crieth out for Moab; her bars reach unto Zoar; an heifer of three years old: for the ascent of Luhith, with weeping doth he go up by it; for in the way of Horonaim they raise a cry of destruction.

6 For the waters of Nimrim are desolations; the grass is withered, the herbage is consumed, there is no green thing.

7 Therefore the abundance they have gotten, and their treasure, shall they carry away over the brook of willows.

8 For the cry is gone round about the borders of Moab; her howling (hath reached) unto Eglaim, and to Beer-elim her howling.

9 For the waters of Dimon are full of blood; for I will bring more upon Dimon, a lion for the escaped of Moab, and for the remnant of the land.

XVI. 1 Send ye the lamb to the ruler of the land, from Sela toward the wilderness, unto the mount of the daughter of Zion.

2. 'house,' i.e. temple.

4. 'armed' (loin-girt). 'trembleth,' or, 'is grieved.'

5. 'bars,' i.e. protections: vectes, Vulg. 'fugitives,' A.V. and several moderns, against vowel-points: R.V. interprets 'bars' to mean 'nobles.' Cf. xliii. 14, where A.V. and R.V. reverse their renderings.

7. Or, 'unto the brook...'

9. 'land': or, 'ground' (Heb. Adamah: treated as proper name by LXX.).

1. Or 'lambs' (collective) 'of the ruler...'

2 Grieve ye for yourselves; for Dibon also shall perish, where your altar is; there shall ye go up to weep, upon Nebo of the land of Moab. Wail: (let there be) baldness on every head, all arms cut in pieces.

3 In her highways gird yourselves with sackcloth, and smite yourselves on her housetops and in her highways and in her streets; wail, all of you, with weeping.

4 For Heshbon hath cried aloud, and <Elealeh>; until her voice was heard; therefore the loins of the land of Moab cry out, her heart shall learn.

5 The heart of the land of Moab crieth aloud within her unto Zoar; for she is (as) an heifer of three years old; and on the ascent of Luhith shall they go up weeping unto thee, by the way of Horonaim; destruction crieth out, and an earthquake;

6 The water of Nimrim shall be desolate and the grass thereof shall fail; for there shall be no green grass.

7 Is she like to be saved, even thus? for I will bring (the) Arabians upon the valley, and they shall take it.

8 For the cry hath reached the mountain of the land of Moab, of Eglaim, and her wailing unto the well of Elim.

9 But the waters of Dimon shall be filled with blood; for I will bring (the) Arabians upon Dimon, and I will remove the seed of Moab, and Ariel, and the remnant of Adamah.

XVI. 1 I will send as it were creeping things upon the earth: is the mount of Zion a desolate rock?

3. Omit 'and in her highways' ℵB*Q*.

4. 'Elealeh': AQ 26 106 233 301 and a few others read a somewhat similar Greek word meaning 'hath spoken': so also in xvi. 9 (ἐλάλησεν for Ἐλεαλή). B has been altered to this, and ℵ combines both readings. 'until... heard': so ℵ^ca AQ: 'their voice was heard unto Jassa,' B (ℵ); 'shall learn' reading ך for ר of Heb. word.

6. 'shall be a desolation,' B; omit ℵ*.

8. 'border of the land of M.' ℵBQ &c. (rightly: similarity in Greek words).

1. Curious discrepancy, due to diff. division of words by LXX. (Heb. letters identical, or nearly so); 'mount of the daughter of Zion,' ℵB.

2 And it shall be, like wandering birds, a scattered nest, shall the daughters of Moab be at the fords of Arnon.

3 Apply counsel, execute a decision; make thy shadow as the night in the midst of the noonday; hide outcasts; discover not him that wandereth.

4 Let the outcasts of Moab dwell with thee; be thou a hiding place to them from the face of the destroyer; for the extortioner is brought to an end, destruction is finished, the trampler is consumed out of the land.

5 And a throne is established in mercy, and one shall sit upon it in truth in the tent of David, judging, and seeking judgment, and swift to do righteousness.

6 We have heard of the pride of Moab, proud exceedingly; his proudness, and his pride, and his wrath; not so are his boastings.

7 Therefore Moab shall howl for Moab, altogether shall he howl; for the raisin cakes of Kir-haresheth shall ye mourn, utterly smitten.

8 For the fields of Heshbon languish; the vine of Sibmah, the lords of nations struck down her choice plants; they reached unto Jazer, they strayed into the wilderness; her offshoots spread abroad, they went over the sea.

9 Thèrefore I will weep with the weeping of Jazer (for) the vine of Sibmah; I will water thee with my tears, O Heshbon and Elealeh; for on thy summer fruit and on thy harvest shouting is fallen.

4. So, altering vowel-points. Heb. text, 'Let my outcasts, Moab, dwell with thee.'

6. 'not so,' i.e. unreal, nought.

7. Less probably, 'foundations of Kir-haresheth.'

8. Some render: 'her choice plants struck down the lords,' &c. (interp. of drunkenness).

2 For thou shalt be as a nestling taken away, when a bird flieth up, O daughter of Moab: against thee, Arnon, yet further

3 Take counsel, and make a shelter from trouble for thyself continually; in midday darkness they flee, they are amazed; (see) lest thou be an exile.

4 The exiles shall sojourn <with thee>, Moab; for they shall be a shelter to you from the face of a pursuer; for thine alliance is taken away, misery is fulfilled, and the ruler is perished that did trample upon the earth.

5 And a throne shall be established with mercy, and he shall sit upon it with truth in the tabernacle of David, judging, and seeking out judgment, and hasting righteousness.

6 We have heard of the pride of Moab; very proud is he; thou hast raised up his haughtiness. Not thus is thy prophesying, not thus.

7 Moab shall wail; for in the land of Moab shall all wail; thou shalt take care for them that dwell in Deseth, and shalt not regard them.

8 The plains of Heshbon shall mourn, and the vine of Sibmah; swallowing up the nations, tread ye down her vines, unto Jazer; ye shall not reach, nor wander in the wilderness; they that were sent forth were forsaken; for they crossed over the desert.

9 Therefore will I weep as the weeping of Jazer, for the vine of Sibmah; he cast down thy trees, O Heshbon, and <Elealeh>; upon thy harvest and thy vintage will I tread, and all shall fall.

2. 'thou shalt be, O daughter of M.,' B.

3. Or, 'for her continually.' 'be an exile': or, 'rule afar': very doubtful (see Pind. *Nem.* IV. 76). The words appear to be divided so as to mean 'not from the beginning': but B reads 'be not led' (away, or captive), which is prob. right, as it is a misunderstanding of the Hebrew.

4. A omits 'with thee.' Or, 'The exiles of Moab shall sojourn with thee': omit 'for' before 'they,' B𝔑Q &c.: omit 'misery is fulfilled,' 𝔑BQ &c. 'from the earth,' BQ^{mg}.

6. 'I have raised,...' 𝔑*B*.

8 fin. 'desert,' 'sea,' 𝔑^{ca}B.

9. See on xv. 4: '*for* upon thy harvest,' B. '*yet* upon' &c., 𝔑Q &c.

10 And taken away is joy, and gladness, from the garden land; and in the vineyards there is no singing, no calling; the treader treadeth no wine in the presses; I have made shouting to cease.

11 Therefore my bowels shall sound like the harp for Moab, and mine inward parts for Kir-hares.

12 And it shall be, when Moab hath appeared, when he hath wearied himself upon the high place, and entereth his sanctuary to pray, (then) he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab hitherto:

14 And now the LORD hath spoken, saying: Within three years, as the years of an hireling, and the glory of Moab shall be brought into contempt, with all the great multitude; and the remnant shall be small, little, not strong.

XVII. 1 The burden of Damascus.

Behold, Damascus is removed from (being) a city, and becometh a heap, a ruin.

2 The cities of Aroer are forsaken: they shall be for flocks, and they shall lie down, and none shall make them afraid.

3 And the fortress shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram: they shall be as the glory of the children of Israel, saith the LORD of Hosts.

4 And it shall be in that day, the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

12. Uncertain.

10 And joy shall be removed, and exultation, from thy vineyards, and in thy vineyards shall they not rejoice; and they shall not tread wine into the vats, for it is ceased.

11 Therefore my belly shall sound as an harp upon Moab, and mine inward parts like a wall which thou didst newly build.

12 And it shall be, as to thy paying reverence, Moab is grown weary at the altars, she shall also enter in unto the works of her hands so as to pray, and shall not be able to deliver him.

13 This (is) the word that the Lord spake concerning Moab, what time he also spake.

14 And now I say, Within three years, of the years of an hireling, shall the glory of Moab be dishonoured with all (his) much wealth, and shall be left very small and not honourable.

XVII. 1 The word against Damascus.

Behold, Damascus shall be removed from (among) cities, and shall become a ruin,

2 Deserted for ever, for a place for flocks to lie down and herds to rest, and there shall be none that chaseth them.

3 And no longer shall it be strong, for Ephraim to take refuge; and no longer shall there be a kingdom in Damascus, and the remnant of the Syrians shall perish: for thou art not better than the sons of Israel, and their glory.

4 Thus saith the Lord of Hosts, There shall be in that day a failing of the glory of Jacob, and the fat things of his glory shall be shaken.

10. 'from *the* vineyards,' B.

11. 'as a wall thou didst newly build,' B (om. 'which').

12. A's reading, ὡς τὸ ἐντραπῆναι, very doubtful: perhaps ὥστε ἐντ. 'so that thou pay,' &c. B, &c. read εἰς τὸ, and insert ὅτι before Μωάβ: 'because Moab is grown weary,' &c. εἰς τὸ ἐντραπῆναι to be construed either almost as ὡς τὸ ἐντ. or possibly 'it shall tend to thy paying reverence.' The sentence is scarcely intelligible.

13. '*a* word,' B: omit 'also,' B.

2. ℵ*BQ omit 'herds.'

3. 'shall there be' not expressed in B. Omit 'shall perish,' BQ.

4. 'the fat things' altered, by the insertion of a letter, in A to 'the greater part,' which is read by ℵQ* (corrected by Q^a).

5 And it shall be as when the harvestman graspeth the standing corn, and his arm reapeth the ears; and it shall be as one that gleaneth ears in the valley of Rephaim.

6 And there shall be left therein gleanings, as at the beating of an olive tree, two or three berries at the top of a crest, four or five in the fruit tree's branches, saith the LORD God of Israel.

7 In that day shall (a) man look toward his Maker, and his eyes shall gaze upon the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall gaze upon what his fingers made, either the Asherim or the sun-images.

9 In that day shall his strong cities be as the forsaken tract of the woodland and the mountain crest, which men forsook from before the children of Israel; and there shall be a desolation.

10 For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore thou plantest plants of pleasantness, and settest them with slips of a stranger;

11 In the day of thy planting dost thou make an hedge, and in the morning thou makest thy seed to bud; a harvest heap in the day of pain and deadly sorrow.

12 Ah, the uproar of many peoples, they roar like the roaring of seas; and the tumult of nations, they are tumultuous like the tumult of mighty waters!

13 Nations are tumultuous like the tumult of many waters; and (one) rebùketh him, and he fleeth afar off, and is chased as the chaff of the mountains before the wind, and as whirling dust before the tempest.

5. Or, 'and with his arm...'

6. Or, perhaps, 'four or five in its fruit-bearing branches.'

7, 8. 'gaze upon,' i.e. with regard or respect.

9. Heb. 'of the ḤORESH and the AMIR'; not unlike 'Hivite and Amorite' in some scripts: Lagarde emends accordingly. (Cf. Greek, note inverse order.)

10. Lit. 'plants of pleasant ones' ('plants of Adonis,' Cheyne).

11. Or, 'the harvest fleeth away in the day of'... 'pain' has been taken by some for a different word, meaning (expected) 'possession.'

5 And it shall be like as if one gather a standing harvest, and reap the seed of ears of corn with his arm; and it shall be like as if one gather an ear of corn in a barren valley,

6 And there be left in it a stalk, or be left as it were olive berries, two or three on high in the air, or four or five upon the branches thereof. Thus saith the Lord, the God of Israel.

7 In that day shall a man trust in him that made him, and his eyes shall look unto the Holy One of Israel.

8 And they shall not trust in their altars, nor in the works of their hands, which their fingers made; and they shall not look upon their groves, nor their abominations.

9 In that day shall thy cities be abandoned, like as the Amorites and the Hivites abandoned them from before the children of Israel; and they shall be desolate.

10 Because thou didst abandon God thy Saviour, and remeberedst not the Lord thy helper. Therefore shalt thou plant an unfaithful plant, and an unfaithful seed.

11 But in the day when thou plantest it, thou shalt wander; and in the morning if thou sowest, it shall blossom to harvest, in whatsoever day thou shalt obtain it; and like a man's father, thou shalt obtain it for (thy) sons.

12 Woe, the multitude of many nations: as a billowy sea, so shall ye be confounded, and the surface of many nations shall sound as water!

13 As much water are many nations, as when much water is violently borne along; and he shall cast him off, and pursue him afar, as the dust of chaff when men winnow before the wind, and like a whirlwind carrying along a circling dust cloud.

5. Omit 'with his arm,' BQ.

6 fin. 'thereof': pronoun masc. (or neut.) sing. AQ*: plur. ℵBQ^{mg}.

7. 'the man,' BQ.

8. 'trees,' B.

11. 'thou shalt obtain': apparently from taking Heb. word as verb meaning 'possess,' 'apportion,' &c. 'thy' not expressed in A, which repeats 'plantest' for 'sowest.'

13. 'dust.' Rather, 'down,' 'flying dust,' as ℵBQ (an additional letter): 'circling,' lit. 'of a wheel.'

14 At eventide, and behold terror; before the morning, he is not. This is the portion of them that spoil us, and the lot of them that rob us.

XVIII. 1 Ah, land of the rustling of wings, which art beyond the rivers of Cush!

2 That sendest envoys on the sea, and in vessels of papyrus on the face of the waters: Go, ye swift messengers, to a nation tall and polished, to a people terrible since it was and onward, a nation of line, line, and treading down, whose land the rivers divide.

3 All ye inhabitants of the world, and dwellers on the earth, when a standard is lifted up on (the) mountains, see ye: and when a trumpet is blown, hear ye.

4 For so the LORD said unto me: I will be quiet, and I will behold in my dwelling place, while there is clear heat upon the light, a mist-cloud in the heat of harvest.

5 For afore the harvest, when the blossom is over, and the flower becometh a ripening grape-bunch, he shall cut off the sprigs with pruning hooks, and remove and cut down the branches.

6 They shall be left together unto the bird of prey of the mountains, and to the beasts of the earth; and the bird of prey shall summer upon it, and all the beasts of the earth shall winter upon it.

7 In that time shall a present be brought unto the LORD of Hosts, a people tall and polished, and from a people terrible since it was and onward: a nation of line, line, and treading down, whose land the rivers divide: unto the place of the name of the LORD of Hosts, mount Zion.

1. Or, 'land with shadow on both sides' (very uncertain).
2. Or, 'terrible near and far,' and so ver. 7.
4. Or, 'like clear heat': 'upon the light,' or, 'upon herbs.'
5 fin. Or, 'cut away the branches.'
7. i.e. 'from (?) a people tall...' &c.

14 Toward evening there shall be trouble: before morning, and he shall not be; this is the portion of them that plundered you, and the share for them that shared you.

XVIII. 1 Ah, the wings of the ships of the land, beyond the rivers of Ethiopia;

2 He that sendeth forth hostages upon the sea, and letters on papyrus above the water. For swift messengers shall go to a nation that is high, and a stranger people and a cruel; (what is beyond it?) a nation not looked for, and trodden down. Now (as for) the rivers of the land

3 All of them, like as an inhabited land shall their land be inhabited; like as if a signal were raised from a mountain, like the voice of a trumpet shall it be heard.

4 For thus said the Lord to me, There shall be safety in my city as the light of midday heat, and as a cloud of dew in a day of harvest shall it be.

5 Before the harvest, when the blossom is perfect, and the sour grape hath put forth its blossom; then shall he take away the little clusters with pruning hooks, and shall take away the sprigs and cut them off,

6 And shall leave them together for the fowls of the heaven and the beasts of the earth; and the fowls of the heaven shall be gathered together unto them, and all the beasts of the earth shall come unto him.

7 At that time shall presents be brought to the Lord of Hosts from a people crushed and torn, and from a people great from henceforth and for ever; (it is) a nation hoping, and trodden down, which is in the portion of the river of its land: to the place where is the name of the Lord of Hosts, the mount Zion.

14. '*and* there shall be trouble,' B.

1. Or, 'wings of the land of ships': or, 'Ah, for the land, the wings of ships....'

2 fin. '*who* is beyond it?' ℵBQ &c.

3. Difficult: the subj. (ἀρθῇ) is not easy to account for: Jerome renders thus (elevetur). B* reads 'for a signal' instead of 'if,' which can scarcely be translated.

5. 'shall also the sour grape put...and he shall take away...' ℵBQ.

7. '*a* river,' B &c.

XIX. The burden of Egypt.

1 Behold, the LORD rideth upon a swift cloud, and cometh to Egypt; and the false gods of Egypt shall shake at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will stir up Egypt against Egypt, and they shall fight everyone against his brother, and everyone against his neighbour; city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be made empty in the midst of it; and I will swallow up the counsel thereof; and they shall inquire of the false gods, and the mutterers, and them that have familiar spirits, and the wizards.

4 And I will confine Egypt into the hand of a hard lord; and a harsh king shall rule over them, saith the Lord, the LORD of Hosts.

5 And the waters shall waste from the sea, and the river shall be parched and dried up.

6 And the rivers shall stink, the canals of Mazor are emptied and parched up; reed and flag wither.

7 The meadows by the Nile, by the brink of the Nile, and every sown field by the Nile, shall dry up, be driven away, and be no more.

8 And the fishers shall sigh, and all they that cast angle into the Nile shall mourn, and they that spread nets upon the face of the waters shall languish.

9 And they that work combed flax, and they that weave white cloth, shall be ashamed.

6. 'canals': lit. Niles (Nile-arms): Mazor, a rare singular form of Mizraim, Egypt: the word prob. meaning 'fortification.'

XIX. A vision of Egypt.

1 Behold, the Lord sitteth upon a swift cloud, and shall come to Egypt, and the works of Egypt's hands shall be shaken from before him, and their hearts shall be discomfited within them.

2 And Egyptians shall rise up against Egyptians, and shall war each against his brother and each against his neighbour, and city shall rise up against city, and province against province.

3 And the spirit of the Egyptians shall be confounded within them, and I will scatter their counsel, and they shall inquire of their gods and their images, and of them that speak from the earth, and of the ventriloquists, and the diviners.

4 And I will give Egypt over into the hands of men, harsh lords; and harsh kings shall lord it over them. Thus saith the Lord of Hosts.

5 And the Egyptians shall drink the water that is beside the sea, and the river shall fail, and be dried up.

6 And the rivers and the trenches of the river shall fail, and every gathering together of water shall be dried up, and (the water) in every marsh of reed and rush,

7 And the green meadow-grass, all that is round about the river, and all that which is sown about the river, shall be dried up, blasted by the wind.

8 And the fishers shall mourn, and all they that cast hook into the river shall mourn, and they that cast nets, and the fishermen shall grieve.

9 And shame shall seize on them that work the carded flax, and them that work the linen.

1. A reads 'their hearts' but unsupported: 'heart,' B &c.

2 b. 'and...shall rise up,' not expressed in B*. 'province': Gr. word identical with that for 'law' (exc. accent), hence O. Lat. (Tyconius 43) 'lex supra legem': (used esp. of Egypt, as Hdt. II. 166, but cf. I. 192 &c.).

3. Omit 'and the diviners' BQ.

7. B* omits 'all,' before 'that which is sown...'

8. 'hooks,' B.

10 And her pillars shall be broken in pieces; all that work for hire (shall be) grieved in soul.

11 Merely fools are the princes of Zoan: as for the wise counsellors of Pharaoh, counsel is become brutish; how can ye say unto Pharaoh, I am a son of the wise, a son of ancient kings?

12 Where, then, are thy wise men? (and) let them declare now unto thee, and let them know, what the LORD of Hosts hath purposed upon Egypt.

13 The princes of Zoan are befooled, the princes of Noph are deceived: they have led Egypt astray, the cornerstone of her tribes.

14 The LORD hath mingled a spirit of perverseness in the midst of her; and they have led Egypt astray in all his work, as a drunkard strayeth in his vomit.

15 Neither shall there be a work for Egypt, which head or tail, palm branch or rush, can do.

16 In that day shall Egypt be as women, and shall tremble and fear before the face of the waving of the hand of the LORD of Hosts, which he waveth over it.

17 And the land of Judah shall be for a terror to Egypt; whosoever maketh mention of it, unto him they turn in fear, before the purpose of the LORD of Hosts, which he purposeth concerning it.

18 In that day shall there be five cities in the land of Egypt speaking the language of Canaan, and swearing to the LORD of Hosts; one shall be called, City of destruction.

10. 'pillars,' or, 'foundations': 'work for hire': Barnes (W. E.) reads שׂ for שׁ, 'make strong drink,' cf. LXX. (and vii. 20, xxviii. 1).

17. Or, 'whosoever...of it, &c.: at him he feareth': or, 'everyone to whom one shall mention it shall fear.'

18. 'language,' lit. 'lip': 'swearing' (allegiance), binding themselves by oath to: cf. ch. xlv. 23. 'of destruction,' הרס. Some MSS. and editors, חרס, 'of the sun.' Prof. Burkitt, חסד 'of mercy,' cf. the Greek.

10 And they that <weave> them shall be in pain, and all that make strong drink shall be grieved, and shall afflict their souls,

11 And the rulers of Tanis shall be fools; the wise counsellors of the king, their counsel shall be turned to foolishness. How will ye say to the king, We are sons of men of understanding, sons of kings which were from the beginning?

12 Where are now thy wise men? let them even proclaim to thee, and let them tell, what the Lord of Hosts hath purposed upon Egypt.

13 The rulers of Tanis have failed, and the rulers of Memphis are uplifted: and they shall make Egypt to wander in her tribes.

14 For the Lord hath mingled for them a spirit of wandering, and they have made Egypt to wander in all their works, as wandereth the drunken man, and he that vomiteth, together.

15 And there shall be no work for the Egyptians which shall make head or tail, beginning or end.

16 But in that day shall the Egyptians be like women, in fear and trembling, before the face of the hand of the Lord of Hosts, which he shall lay upon them.

17 And the land of the men of Judah shall be a (cause of) terror to the Egyptians; everyone, whosoever maketh mention of it to them, they shall be afraid, because of the counsel of the Lord of Hosts, which the Lord hath counselled against it.

18 In that day shall there be five cities in Egypt speaking in the language of Canaan, and swearing in the name of the Lord; the one city shall be called, City of Hasedek.

10. διαλογιζόμενοι (they that reckon?) AQ*, probably an attempt to correct διαζόμενοι, 'weave,' read by ℵ^{ca} 26 49 106 301. Field compares Judg. xvi. 13. Other MSS. have ἐργαζόμενοι, probably a gloss.

15. Lit. 'head *and* tail,' &c. B inserts 'and' before 'beginning.'

17. Omit 'of the Lord of Hosts,' ℵBQ.

18. 'of Hasedek' i.e. 'of Righteousness' (Heb. Tsedek). ℵ reads ασεδ ηλιου: hence Prof. Burkitt suggests *hesed*, 'mercy,' 'lovingkindness,' as reading underlying both Gr. and Heb.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar near the border of it to the LORD.

20 And it shall be for a sign and a witness unto the LORD of Hosts in the land of Egypt: for they shall cry unto the LORD because of (the) oppressors, and he shall send them a saviour, and a mighty one, and shall deliver them.

21 And the LORD shall make himself known to Egypt, and the Egyptians shall know the LORD in that day, and shall serve with sacrifice and (meal) offering; and they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt, smiting, and healing: and they shall return unto the LORD, and he shall (let himself) be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria; and Assyria shall come into Egypt, and Egypt into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be a third to Egypt and Assyria, a blessing in the midst of the earth;

25 Forasmuch as the LORD of Hosts hath blessed him, saying, Blessed be Egypt my people, and Assyria the work of my hands, and mine inheritance, Israel.

XX. 1 In the year that the Tartan came unto Ashdod, (when `Sargon king of Assyria sent him,) and fought against Ashdod, and took it:

2 At that time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and pull off thy shoe from thy foot. And he did so, going naked and barefoot.

23. i.e. prob. 'serve the Lord.' LXX. reads *eth*, 'with,' as sign of object. See p. 39.

24 fin. 'earth': or, 'land.'

19 In that day shall there be the altar to the Lord in the Egyptians' land, and a pillar at its boundary to the Lord.

20 And it shall be for a sign for ever to the Lord in the land of Egypt; for they shall cry unto the Lord because of them that oppress them, and the Lord shall send them a man, who shall save them: he shall judge and save them.

21 And the Lord shall be known to the Egyptians; and the Egyptians shall know the Lord in that day, and shall offer sacrifices, and shall make vows to the Lord, and render them.

22 And the Lord shall smite the Egyptians with a great stroke, and heal them with a healing; and they shall turn unto the Lord, and he shall hear them, and shall heal them.

23 In that day shall there be a way from Egypt to the Assyrians, and the Assyrians shall enter into Egypt; and the Egyptians shall go unto the Assyrians, and the Egyptians shall serve the Assyrians.

24 In that day shall Israel be a third among the Assyrians and among the Egyptians, blessed in the land

25 Which the Lord of Hosts (hath) blessed, saying, Blessed is my people that is in Egypt and among the Assyrians, and the land of mine inheritance, Israel.

XX. 1 In the year when Tartan came to Azotus, when he was sent by Sargon king of the Assyrians, and warred against Azotus and took it,

2 Then spake the LORD to Isaiah, saying, Go, and take off the sackcloth from thy loins, and loose thy shoes from thy feet, and so do, walking naked and barefoot.

19. i.e. 'shall the Lord have his altar' (prob.), '*an* altar,' ℵBQ.

20. '*he* shall send' (subj. not expressed), B. Or, 'in judging shall he save them.'

22. Omit 'great,' B.

23. 'from Egypt' (?) genitive alone: 'the way of Eg. shall be to the Assyrians,' B.

24. 'among the Egyptians and among the Assyrians,' BQ.

1. Gr. has Tanathan, or Nathan, for Tartan, Arna for Sargon: Azotus (Acts viii. 40) = Ashdod.

2. 'Isaiah the son of Amoz,' B.

3 And the LORD said, Like as my servant Isaiah hath gone naked and barefoot, three years a sign and a portent upon Egypt and upon Cush:

4 So shall the king of Asshur lead the captives of Egypt and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt.

5 And they shall be dismayed and ashamed because of Cush their expectation and Egypt their glorying.

6 And the inhabitant of this isle shall say in that day, Behold, thus is our expectation, whither we fled for help, to be delivered from the face of the king of Asshur; and how shall we, we, escape?

XXI. 1 The burden of the desert of the sea.
Like whirlwinds in the south, sweeping along; it cometh from the desert, from a terrible land.

2 A hard vision is declared unto me: the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore my loins are filled with anguish; pangs have taken hold upon me, like the pangs of a woman in travail; I am bowed with pain, so that I cannot hear; I am dismayed, so that I cannot see.

4 My heart wandereth, horror affrighteth me; the twilight of my desire hath he turned into trembling for me.

5 They prepare the table, they set the watch, eat, drink. Arise, ye princes, anoint the shield.

5. Verbs in former part of verse are infinitives. 'set the watch': or, 'spread the carpets.'

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot, three years there shall be signs and wonders to the Egyptians and Ethiopians.

4 For thus shall the king of the Assyrians lead away the captivity of Egypt and of the Ethiopians, young men and old men, naked and barefoot, uncovered, the shame of Egypt.

5 And the Egyptians shall be ashamed and discomfited concerning the Ethiopians, upon whom the Egyptians had trusted, for they were their glory.

6 And they that dwell in this isle shall say, Behold, we had trusted to flee unto them for help, who could not be saved from the king of the Assyrians; and how shall we be saved?

XXI. 1 The vision of the desert.

As a tempest passeth through the desert, coming from a desert, from the land. Fearful

2 Is the vision, and hard, that was proclaimed to me. He that setteth at nought doth set at nought, and he that transgresseth doth transgress.

The Elamites are upon me, and the envoys of the Persians are coming against me. Now will I mourn, and will comfort myself.

3 Therefore are my loins filled with faintness, and pangs have taken hold of me, as her that travaileth; I did wrong, so as not to hear, I laboured earnestly so as not to see.

4 My heart wandereth, and my transgression overwhelmeth me; my soul turneth to fear.

5 Prepare the table, drink, eat; stand up, ye rulers, and prepare shields.

3. 'Like as...barefoot three years, three years shall it be for signs, &c.' B.

4. 'naked and barefooted together, covered as to (or, with?) the shame of Egypt,' B (scarcely intelligible).

5. 'they shall be,' B (om. 'the Egyptians'). 'for they were': 'who were,' ℵB.

6. 'shall say in that day,' B.

3. More definitely 'that I might not see,' B.

6 For thus hath the Lord said unto me, Go, place the watchman; what he shall see, let him declare.

7 And he saw a troop, horsemen in pairs, a troop of asses, a troop of camels; and he hearkened with utmost hearkenings.

8 And he cried (as) a lion, O Lord, I stand continually upon the watchtower by day, and I am placed at my post all the nights:

9 And behold there cometh a troop of men, horsemen in pairs; and he answered and said, Babylon is fallen, is fallen; and all the (graven) images of her gods he hath broken unto the ground.

10 O my threshing, and the son of my (threshing) floor; that which I have heard from the LORD of Hosts, the God of Israel, have I declared unto you.

11 The burden of Dumah.

One crieth to me out of Seir: Watchman, what (hour) of the night? Watchman, what (hour) of the night?

12 The watchman said, Morning cometh, and also night. If ye will inquire, inquire ye; return, come.

13 The burden upon Arabia.

In the forest in Arabia shall ye lodge, ye caravans of Dedanim.

14 Bring ye water to meet him that is thirsty; the inhabitants of the land of Tema welcome the fugitive with his bread.

15 For they are fugitives from the face of the swords, from the face of the drawn sword, and of the bent bow, and of the weight of war.

16 For thus hath the Lord said unto me, Within a year, as the years of an hireling, and all the glory of Kedar shall be consumed;

6. 'watchman': i.e. 'look-out,' 'observer.' In ver. 11, 12 a diff. word is used, akin to 'post' in ver. 8: meaning more nearly 'guard,' 'sentinel.'

7. Or, 'and should he see...let him hearken,' continuing the command. Word for 'troop' means also 'a rider.'

11. Or, 'what (cometh out) of the night?'

13. 'upon Arabia,' 'in Arabia.' Less prob. 'in the evening.'

15. 'drawn,' or 'brandished': 'weight,' i.e. pressure

6 For thus saith the Lord to me, Go, set thee a watchman, and whatsoever thou seest, tell it.

7 And I saw two mounted horsemen, one mounted an an ass, and one mounted on a camel. Hear with diligent hearing,

8 And call Uriah to the watch tower of the Lord. And he said, I have stood continually by day, and over the camp I stood the whole night,

9 And behold, he himself cometh, mounted on a two-horse chariot. And he answered and said, Babylon is fallen: and all her images and the works of her hands are crushed into the earth.

10 Hear, ye that are left, and are in anguish, hear what I have heard from the Lord of Hosts: the God of Israel hath proclaimed it to us.

The vision of Idumæa.

11 To me ye call from Seir, Watch ye (the) battlements.

12 I watch at morning, and through the night; if thou inquire, inquire, and dwell beside me.

13 In the forest shalt thou lie down at evening, in the way of Dedan.

14 Bring water to the thirsty to meet him, ye that dwell in the land of Teman; meet ye with loaves them that flee,

15 Because of the multitude of them that flee, and because of the multitude of them that wander, and because of the multitude of the sword, and because of the multitude of the bows that are bent, and because of the multitude of them that are fallen in the war.

16 For thus said the Lord to me, Yet a year, as the year of an hireling, the glory of the sons of Kedar shall fail,

7. 'horsemen, and one'... B. 'diligent,' lit. 'much hearing' (so Heb.).

8. 'Uriah' differs from 'Arieh,' a lion, by vowel points and the insertion of ו as second letter. 'to the watch tower. The Lord said,' B.

9. B repeats 'is fallen' (pf.); cf. Rev. xiv. 8, xviii. 2 (aor.).

11. 'he calleth,' B &c. More strictly, A reads, 'ye shall watch....'

14. LXX. does not distinguish Teman (Gen. xxxvi. 11, &c.) from Tema (Gen. xxv. 15, Job vi. 19). 'Qui habitatis terram Austri,' Vulg.

15. 'that flee': 'that are slain,' B. 'in the war': 'in the plain,' corrector of A.

17 And the remnant of the number of bows, the mighty men of the sons of Kedar, shall be few; for the LORD, the God of Israel, hath spoken.

XXII. The burden of the valley of vision.

1 What aileth thee, then, that thou art gone up, all of thee, to the house tops?

2 She is filled with tumult, an uproarious city, a jubilant town; thy smitten ones are not smitten with the sword, nor dead in battle.

3 All thy rulers are fled together; without the bow they are made captive; all that are found of thee are made captive, they fled afar off.

4 Therefore I said, Look away from me, I will weep bitterly; press not to comfort me, for the destruction of the daughter of my people.

5 For the Lord GOD of Hosts hath a day of discomfiture, and treading down, and perplexity, in the valley of vision; digging down the wall, and a cry (goeth) to the mountain.

6 And Elam bare a quiver, with troops of men and horsemen, and Kir uncovered the shield.

7 And it cometh to pass, thy choice valleys are full of chariots, and the horsemen set themselves in array at the gate.

8 And he removed the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 And ye saw the breaches of the city of David, that they were many; and ye gathered together the waters of the lower pool.

10 And ye numbered the houses of Jerusalem, and the houses did ye break down to fortify the wall.

1. 'What aileth thee': lit. 'what to thee?' cf. iii. 15 init.
3. 'without': possibly, '*by* the bow.'
8. Perhaps, 'armoury of the house....'

17 And the remnant of the bows of the strong sons of Kedar shall be few; for the Lord, the God of Israel, hath spoken.

XXII. The vision of the valley of Zion.

1 What hath befallen thee now, that ye are all gone up to vain houses?

2 The city is filled with men shouting; thy smitten ones are not smitten with the sword, nor thy dead men dead in war.

3 All thy rulers are fled; and they that are taken have been cruelly bound, and the strong ones in thee are fled far away.

4 Therefore I said, Let me go, I will weep bitterly; persist not to comfort me, for the crushing of the daughter of my race.

5 For it is a day of confusion and destruction, and of trampling down, and a wandering from the Lord of Hosts; in the valley of Zion they wander, from small to great they wander (on) to the mountains.

6 And the Elamites took quivers; mounted men upon horses, and a gathering of an array.

7 And there shall be thy chosen valleys, they shall be filled with chariots, and the horsemen shall bar thy gates:

8 And they shall lay open the gates of Judah; and they shall look in that day unto the chosen houses of the city.

9 And they shall lay open the secret things of the houses of the citadel of David. And they saw that they were more in number, and that they had turned off the water of the old pool into the city,

10 And that they had pulled down the houses of Jerusalem for a fortification of the wall for the city.

'vision': 'word,' B &c.

1. 'befallen thee, that now...' ℵB.

2. Lit. 'of a sword,' acc. to ℵAQ (not B).

3. 'and being taken have been,' &c. B. For 'bound' A by clerical error reads 'received' (one letter inserted).

5. 'and a trampling,' B.

9. 'he had turned,' B.

10. 'fortifications of a wall,' B.

11 And ye made a lake between the two walls for the water of the old pool: but ye looked not unto him that made it, neither had respect unto him that formed it long ago.

12 And in that day did the Lord God of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen and slaughtering sheep, eating flesh and drinking wine: (Let us) eat and drink; for tomorrow we shall die.

14 And the Lord of Hosts revealed himself in mine ears: Surely this iniquity shall not be expiated for you till ye die, saith the Lord God of Hosts.

15 Thus saith the Lord God of Hosts, Go, get thee unto this steward, unto Shebna, which is over the house;

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here? Hewing him out his sepulchre on high, graving an habitation in the rock for him!

17 Behold, the Lord will hurl thee with the hurling of a mighty man, and seize thee with a seizing.

18 He will roll thee, rolling up into a roll, like a ball into a far country; there shalt thou die, and there the chariots of thy glory shall be: thou shame of thy lord's house.

19 And I will thrust thee from thy station, and from thine office shall he pull thee down.

20 And it shall be in that day, I will call my servant Eliakim, the son of Hilkiah;

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will give thy authority into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

16. i.e. prob. 'What hast thou *to do*...whom hast thou *of thine*?'
17. i.e. 'seize thee fast': or, 'cover thee with a covering.'
18. Lit. 'thither shalt thou (go to) die.'
21. 'strengthen': or, 'bind him with thy girdle.'

11 And ye made for yourselves a (pool of) water between the two walls, further inward than the old pool; and ye looked not to him who made it from the beginning, and ye saw not him that founded it.

12 And the Lord of Hosts called it in that day weeping, and beating of the breast, and shaving of the head, and girding with sackcloth,

13 But they on their part made merriment and exultation, slaying oxen and slaughtering sheep, so as to eat flesh and drink wine, saying, Let us eat and drink, for tomorrow we die.

14 And this is revealed in the ears of the Lord of Hosts, that this sin shall not be forgiven you until ye die.

15 Thus saith the Lord of Hosts, Go into the temple-chamber, unto Shebna the < treasurer >, and say to him,

16 What dost thou here, and what hast thou to do here, that thou hast hewn for thyself here a monument, and made for thyself a monument on high, and graven an habitation for thyself in a rock?

17 Behold now, the Lord of Hosts will cast out and will root out a man, and will take away thy robe, and thy crown of glory,

18 And shall hurl thee into a land, great and without measure, and there shalt thou die; and shall turn thy fine chariot to disgrace, and the house of thy ruler to be trodden down,

19 And thou shalt be taken from thy stewardship, and from thy state.

20 And it shall be in that day, (that) I will call my servant Eliakim, the son of Hilkiah;

21 And I will put on him thy robe, and thy crown will I give him, and thy power; and thy stewardship will I give into his hands; and he shall be as a father to them that dwell in Jerusalem.

12. 'The Lord, the Lord of Hosts,' ℵB.
13. Omit 'saying,' B.
15. A wrongly 'scribe,' cf. ch. xxxvi. 3.
17. 'casteth out,' ℵBQ*.
18. Omit 'to be trodden down,' B (cf. ch. v. 5).
21. 'according to power,' B. At end of verse ℵB, with $A^{a\,mg}$, add 'and to them that dwell in Judah.'

22 And I will lay the key of the house of David upon his shoulder; and he shall open, and none shall shut, and he shall shut, and none shall open:

23 And I will fix him as a peg in a sure place; and he shall be for a throne of honour to his father's house.

24 And they shall hang upon him all the honour of his father's house, the offspring and the offshoots, all small vessels, from the vessels of bowls and even to the vessels of jars.

25 In that day, saith the LORD of Hosts, shall the peg that is fixed in a sure place be removed, and be cut down, and fall; and the burden that is upon it shall be cut off; for the LORD hath spoken.

XXIII. The burden of Tyre.

1 Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be silent, ye inhabitants of the isle: the merchants of Zidon, that pass over the sea, replenished thee.

3 And on great waters the seed of Shihor, the harvest of the Nile, was her revenue; and it was the gain of nations.

4 Be thou ashamed, O Zidon; for the sea, the stronghold of the sea, speaketh, saying: I have not travailed, nor brought forth, neither have I nourished up young men, nor brought up virgins.

5 When the report cometh to Egypt, they shall be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

24. 'honour': word also means 'weight.'
2. 'merchants,' sing. collective.
3. Or, 'she was the mart of nations.'
5 init. Or, 'As was the report concerning Egypt...'

22 And I will give the glory of David unto him, and he shall rule, and there shall be none that gainsayeth him; [and I will lay the key of the house of David upon his shoulder, and he shall open, and there shall be none that shall shut; and he shall shut, and there shall be none that openeth.]

23 And I will set him as a ruler in a sure place, and he shall be for a throne of glory of his father's house.

24 And upon him shall every one trust, that is honourable in his father's house, from small to great, and they shall be hanging upon him

25 In that day. Thus saith the Lord of Hosts: The man that is firmly fixed in a sure place shall be shaken, and shall fall, and the glory that is upon him shall be taken away, for the Lord hath spoken.

XXIII. The vision of Tyre.

1 Wail, ye ships of Carthage, for (she) is perished, and they no longer come from the land of Chittim; she is led captive.

2 To whom are they become like, that dwell in the isle? traffickers of Phoenicia, crossing the sea,

3 On great waters, a seed of traffickers; as when a harvest is gathered in, (are) the traffickers of the nations.

4 Be thou ashamed, O Zidon, saith the sea; and the strength of the sea saith, I travailed not, nor have I brought forth, nor nourished young men, nor raised up virgins.

5 But when it shall become known in Egypt, anguish shall take hold of them concerning Tyre.

6 Depart unto Carthage: wail, ye that dwell in this isle.

22. B omits 'and I will lay...that shall shut,' and reads 'and there *is* none that openeth.' MSS. vary much: ℵ* corresponds most nearly with Heb. Q 24 198 306 omit the bracketed portion: Field and Ceriani consider this the true text.

23. 'do make him as a pillar, as a ruler...' B.

25. 'shall be shaken, and shall be taken away, and shall fall, and the glory...shall be utterly destroyed,' B.

1. 'vision': 'word,' BQ*. Subj. not expressed to 'is perished.'

5. '*to* Egypt,' ℵ*BQ.

7 Is this your jubilant one? from the ancient days is her antiquity; her feet bore her far away to sojourn.

8 Who hath purposed this against Tyre, the crowning city? whose merchants were princes, whose traffickers were the honourable of the earth.

9 The LORD of Hosts hath purposed it, to profane the pride of all glory, to bring into contempt all the honourable of the earth.

10 Pass through thy land as the river, O daughter of Tarshish; there is no girdle any more.

11 He hath stretched out his hand over the sea, he hath disquieted kingdoms; the LORD hath given commandment concerning Canaan, to destroy the strongholds thereof.

12 And he said, Thou shalt no more be jubilant, thou outraged virgin-daughter of Zidon; arise, pass over to Chittim; there also thou shalt have no rest.

13 Behold the land of the Chaldaeans; this people is not; Asshur founded it for desert creatures; they set up his (watch-) towers, they roused up her palaces; he hath made her a ruin.

14 Howl, ye ships of Tarshish; for your stronghold is destroyed.

15 And it shall be in that day, that Tyre shall be forgotten seventy years, as the days of one king; from the end of seventy years shall it be to Tyre as the song of the harlot.

16 Take a harp, go about the city, forgotten harlot; do well in playing, do much singing, that thou mayest be remembered.

8. i.e. crown-giving city. 'traffickers,' or 'traders': same word as 'Canaanites': cf. ver. 11.

10. Or, 'over thy land': 'river,' word used specially of the Nile: cf. e.g. xix. 7.

13. Or, 'overthrew her palaces.'

7 Was not this your pride which was from the beginning, before she was delivered up?

8 Who hath taken this counsel against Tyre? is she weaker, or hath she no strength? her merchants were honourable, rulers of the earth.

9 The Lord of Hosts hath counselled to undo the pride of the honourable ones, and to disgrace all that is honourable upon the earth.

10 Till thine own land: for indeed no longer come there ships from Carthage.

11 But thine hand is no longer strong by sea, thou that didst provoke kings: the Lord of Hosts hath commanded concerning Canaan, to destroy her strength.

12 And they shall say, No longer shall ye any more insult and injure the daughter of Zion; and if thou depart to Chittim, neither there shalt thou have rest;

13 Or to the land of the Chaldaeans: that also is made desolate by the Assyrians: [neither there shalt thou have rest, for] the wall thereof is fallen.

14 Wail, ye ships of Carthage, for your stronghold is perished.

15 And it shall be in that day, Tyre shall be abandoned seventy years, as is the time of a king, as the time of a man; and it shall be after seventy < years > Tyre shall be as the song of an harlot.

16 Take a harp, rove about, thou harlot city that art forgotten; play sweetly, sing much, that there may be remembrance of thee. And it shall be, after seventy years, God shall make a visitation of Tyre, and she shall turn again to her ancient way,

7. Omit 'which was,' B.

9. 'all the pride,' ℵBQ &c.

12. Zion [so ℵ* in ver. 4] ℵAB^{corr}Q 26 49 106 301 and about ten other cursives: Zidon B* &c.

13. 'that also': A* prob. reads, prefixing ἤ, 'which itself also...' So ℵA (cf. ver. 12); omit 'neither there shalt thou have rest, for...' BQ.

15. 'years' omitted by A before 'Tyre.'

16. Sense seems to require this to be passive: it would usually mean, 'that hast forgotten': see, however, Luke xii. 6 [Psalm lxxxviii. 12?]. Or, according to A, 'that thy remembrance may come to be.'

'after *the* seventy (years)' B, orig. hand omitting 'years.'

17 And it shall be, from the end of seventy years, the LORD shall visit Tyre, and she shall return to her hire, and shall play the harlot with all the kingdoms of the earth on the face of the ground.

18 And her gain and her hire shall be holy to the LORD; it shall not be treasured nor stored up; but her gain shall belong to those that dwell before the LORD, to eat sufficiently, and for stately clothing.

XXIV. 1 Behold, the LORD maketh the earth empty, and maketh it void, and overturneth the face thereof, and scattereth the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The earth shall be utterly emptied, and utterly spoiled; for the LORD hath spoken this word.

4 The earth mourneth, fadeth; the world languisheth, fadeth; the highness of the people of the earth languisheth.

5 And the earth is become impious under her inhabitants; for they have transgressed the laws, overstepped the statute, broken the everlasting covenant.

6 Therefore hath a curse devoured the earth, and the inhabitants of it are held guilty; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

18. 'sufficiently': or, 'to satiety.'

1. 'earth': or, 'land,' according to many, and so throughout the chapter, to ver. 17.

3, 4. Heb. verbs repeated, for emphasis.

5. Or, 'changed the statute.'

6. Or, 'parched,' 'scorched, and few...'

7. Or, 'The grapes of the vintage mourn.'

17 And shall be a port of merchandise for all the kingdoms of the world.

18 And her merchandise, and her hire, shall be holy to the Lord: it shall not be gathered together for them, but for those that dwell before the Lord; all her merchandise, to eat, and to drink, and to be filled, and for a contribution, as a memorial <before the Lord>.

XXIV. 1 Behold, the Lord destroyeth the world, and will lay it desolate, and will uncover the face thereof, and scatter the inhabitants thereof.

2 And the people shall be as the priest, and the servant as the lord, and the maid as the lady; the buyer shall be as the seller, the lender as the borrower, and the debtor as he to whom he oweth.

3 The earth shall be utterly destroyed, and the earth shall be utterly spoiled; for the mouth of the Lord hath spoken this.

4 The earth mourneth, and the world is destroyed; and the exalted ones of the earth do mourn.

5 And the earth transgresseth because of her inhabitants: because they have overstepped (the) law, and changed the ordinances of the Lord, an everlasting covenant.

6 Therefore shall a curse devour the earth, because the inhabitants of it have sinned; therefore shall they that dwell in the earth be poor, and few men shall be left.

7 The wine shall mourn, the vine shall mourn, all that are joyful in heart shall groan.

17 fin. B adds, 'upon the face of the earth' (so Theod.).
18 fin. 'before the Lord' omitted apparently by A*.
3. Verbs intensified by cognate nouns; 'destroyed with destruction,' &c.
5. Omit 'of the Lord,' ℵBQ &c.

8 The mirth of tabrets ceaseth, the uproar of the jubilant endeth, the mirth of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of wasteness is broken down; every house is shut up, not to enter.

11 There is a crying in the streets for wine; all joy is grown dark; the mirth of the land is gone.

12 There remaineth in the city desolation, and into ruin the gate is beaten down.

13 For thus it shall be in the midst of the earth among the peoples; as at the beating of an olive tree, as at the gleanings when the vintage is done.

14 These shall lift up their voice, they shall sing; because of the majesty of the LORD, they cry aloud from the sea.

15 Therefore glorify ye the LORD in the lights, the name of the LORD God of Israel in the isles of the sea.

16 From the corner of the earth have we heard songs, Honour to the righteous. And I said, Wasting for me, wasting for me, woe to me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have indeed dealt treacherously.

17 Fear, and a pit, and a snare, are upon thee, O inhabitant of the earth.

18 And it shall be, he who fleeth from the voice of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for windows from on high are opened, and the foundations of the earth do shake.

19 The earth is utterly broken, the earth is utterly shattered, the earth is utterly uprooted.

10. Lit. 'shut up from entering.'

11. 'streets': or, 'fields' (open places): 'for,' or, 'because of wine': 'gone,' strictly, 'into captivity.'

13. Or, 'When thus it shall be.'

15. 'the lights,' perhaps meaning 'the East.' Some would read 'isles,' changing a letter: cf. LXX.

16. 'corner,' lit. 'wing,' or 'edge.' Similarly LXX. 'indeed,' Heb. verb repeated to intensify.

19. 'is utterly uprooted': or, 'totters exceedingly': Heb. verbs in this verse repeated intensively.

8 Ceased is the joy of tabrets, ceased is the arrogance and wealth of the wicked, ceased the voice of the harp.

9 They are ashamed, they drink not wine; the strong drink becometh bitter to them that drink.

10 Every city is made desolate; it shall shut up the house, that none come in.

11 Wail, for the wine, everywhere; ceased is all joy of the land,

12 And cities shall be left desolate, and houses left therein shall perish.

13 All this shall be in the land, in the midst of the nations; like as if one gleaneth an olive tree, so shall they glean them; and (as) if the vintage have ceased.

14 These shall cry aloud with their voice, but they that are left upon the earth shall rejoice together with the glory of the Lord, the water of the sea shall be troubled.

15 Therefore the glory of the Lord shall be in the isles of the sea, the name of the Lord shall be glorious.

16 O Lord God of Israel, from the corners of the earth have we heard wonders, Hope (is) for the righteous. And they shall say, Woe to them that set at nought; as for them that set at nought the law,

17 Fear, and a pit, and a snare, are upon you that dwell upon the earth.

18 And it shall be, he that fleeth from the fear shall fall into the pit; and he that cometh out from the pit shall be caught by the snare; for windows are opened out of heaven, and the foundations of the earth shall be shaken.

19 The earth shall be clean confounded, and the earth shall be utterly helpless.

11 fin. Omit 'of the land, (12) and...' B.
14. 'These shall call with a loud cry,' B.
19. Verbs intensified by addition of cognate nouns.

20 The earth staggereth like a drunkard, and swayeth to and fro like a hut; and the rebellion thereof is heavy upon it; and it shall fall, and not rise again.

21 And it shall be in that day, the LORD shall visit (upon) the host of the height in the height, and the kings of the earth upon the earth.

22 And they shall be gathered, as prisoners are gathered, into a pit, and shall be shut up in a prison, and after many days shall they be visited.

23 And the moon shall blush, and the sun be ashamed; for the LORD of Hosts is King in mount Zion, and in Jerusalem, and before his elders (there is) glory.

XXV. 1 O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done a wonder; counsels from of old, truth, true.

2 For thou hast made of a city a heap; a fenced town to be a ruin; a castle of strangers to be no city; it shall not be built, for ever.

3 Therefore shall a strong people honour thee, the city of the terrible nations shall fear thee.

4 For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat; for the blast of the terrible (ones) is as a (rain)storm upon a wall.

23. 'moon,' 'sun,' poetic words, meaning 'white' and 'hot': 'brick' differs from 'moon' in vowel-points (same root), and 'wall' from 'sun' by a letter.

3. 'strong': or, 'harsh,' 'fierce.'

4. 'poor' or 'weak,' freq. of sufferers. 'upon,' lit. *of* a wall.

20 The earth tottereth and shall be shaken, like a hut, like him that is drunken and reeling; and shall fall, and shall not be able to rise again, for her transgression is strong upon her.

21 And God shall bring his hand against the array of heaven, and against the kings of the earth.

22 And they shall gather them together, and shut them into a fastness, and into a prison; after many generations shall there be a visitation of them.

23 And the brick shall decay, and the wall shall fall; for the Lord shall reign in Zion, and in Jerusalem, and before the elders shall he be glorified.

XXV. A Song.

1 O Lord my God, I will glorify thee, I will praise thy name; for thou hast done wonderful things, a counsel ancient and true. Amen, O Lord.

2 For thou hast laid cities in a dust heap, strong cities, that their foundations should fall; the city of the wicked shall not be built, for ever.

3 Therefore shall the people that is poor praise thee, and cities of men that suffer wrong shall bless thee.

4 For thou art become a helper to every humble city, and a shelter to them that despair, for want; from evil men shalt thou rescue them—a shelter for the thirsty, and a breath of men that suffer wrong [shall bless thee],

20. 'reeling': word more strictly expresses after-effects of drunkenness. B has order of clauses as in Heb., 'tottereth like him that is drunken and reeling, and shall be shaken like a hut; for her transgr....upon her, and shall fall, and shall not....'

22. 'gather together the gathering thereof into prison, and shut them into a fastness,' B.

23. 'reign from Z. and to Jerusalem,' B.

Omit 'a Song,' ℵBQ &c.

1. Omit 'my,' B. Omit 'O Lord,' B (at end of verse).

2. 'should *not* fall,' B (!).

4. 'a breath'; perhaps intended to mean a 'refreshment': 'shall bless thee,' omitted by BQ*, prob. a confusion with end of ver. 3.

5 Thou shalt subdue the uproar of strangers, like heat in a parched land; (as) heat by the shadow of a cloud; the song of the terrible shall be brought low.

6 And in this mountain shall the LORD of Hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will swallow up in this mountain the face of the veil that veileth all peoples, and the covering that covereth all nations.

8 He hath swallowed up death for ever; and the Lord GOD will wipe away tears from off all faces; and the reproach of his people shall he take away from off the earth; for the LORD hath spoken it.

9 And one shall say in that day, Lo, this is our God; we waited for him, and he will save us; this is the LORD, we waited for him; we will be glad and rejoice in his salvation.

10 For on this mountain shall the hand of the LORD rest, and Moab shall be trampled in his place, as straw is trampled in the water of the dung pit.

11 And he shall spread forth his hands in the midst thereof, as he that swimmeth spreadeth forth (his hands) to swim; and he shall lay low his haughtiness, together with the wiles of his hands.

12 And the fortress of the high place of thy walls hath he brought down, laid low, brought to the ground, even to the dust.

XXVI. 1 In that day shall this song be sung in the land of Judah: We have a city of strength; salvation will he appoint for walls and rampart.

6. Lit. 'a feast of oils, a feast of wine-lees,' &c.

9. 'and he will...' or, 'that he might save us.'

10. 'trampled': word rendered 'threshed,' xxi. 10, xxviii. 27, xli. 15; 'in his place': or, 'under him.' 'the dung pit': perhaps a proper name, Madmenah (Jer. xlviii. 2), or an allusion to it.

5 As men faint hearted, thirsting in Zion,—from wicked men, to whom thou gavest us over.

6 And the LORD of Hosts shall do (it) for all the nations; upon this mountain shall they drink gladness, they shall drink wine.

7 They shall anoint themselves with myrrh in this mountain. Give over all this to the nations; for this counsel is against all the nations.

8 Death was strong, and swallowed them up; and again God hath taken away every tear from every face; he hath taken away the shame of the people from all the earth, for the mouth of the Lord hath spoken.

9 And they shall say in that day, Behold our God, in whom we ever hoped; and we were triumphant, and will rejoice in our salvation.

10 For God will give us rest upon this mountain, and the land of Moab shall be trodden down, like as they tread a threshing floor in wagons.

11 And he will let go his hands, like as he himself also humbled him to destroy him; and he shall humble his pride, whereto he laid his hands.

12 And the height of the refuge of thy wall shall be humble, and it shall come down, even unto the ground.

XXVI. A Song.

1 In that day shall they sing this song over the land of Judah; saying, Behold, a strong city; and he shall set salvation for us for the wall and the outer wall.

8. 'and again the Lord God...' B.

9. '(ever) hoped,' imperf. tense: after 'hoped,' B inserts (with Heb.) 'and he will save us: this is the Lord, we waited for him': so Theod. Symm. A altered to 'and rejoiced in our salv.'

10 init. Omit 'For...' B. A has 'tread' in subj. mood, hardly grammatical.

12. '*they* shall come down,' B.

1. 'A Song': omit, B &c., so in ver. 9: omit 'saying,' ℵ*B: omit 'for us,' BQ.

2 Open ye the gates, that a righteous nation which keepeth truth may enter in.

3 A steadfast mind thou keepest in peace, peace; because he trusteth in thee.

4 Trust ye in the LORD for ever; for in Jah the LORD is a Rock of Ages.

5 For he hath brought down the dwellers in the height, the lofty city; he bringeth it low, bringeth it low even to the earth; he bringeth it even to the dust.

6 The foot shall trample on it, the feet of the afflicted, the steps of the poor.

7 The way for the righteous is straightness; thou levellest straight the path of the righteous.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is for thy Name and thy memorial.

9 With my soul have I desired thee in the night: yea, with my spirit within me will I seek thee early; for when thy judgments are upon the earth, the inhabitants of the world learn righteousness.

10 Let favour be shewed to the wicked, he learneth not righteousness; in the land of uprightness will he deal unjustly, and will not look upon the majesty of the LORD.

11 LORD, thy hand is lifted up, they will not see; they shall see, and be ashamed at the jealousy for a people; yea, fire shall devour thine enemies.

12 LORD, thou wilt ordain peace for us; for all our works also hast thou wrought for us.

13 LORD, our God, other lords beside thee have had dominion over us; through thee only will we make mention of thy name.

7. Or, 'Thou, Upright (lit. straight) One, ponderest the path of the righteous.'

8. 'memorial': or, remembrance.

10. 'uprightness,' or, 'straightforward things'; "rectitude" Cheyne.

11. Possibly, 'of a people.'

12. Lit. 'place': so 'stablish,' or perh. almost = 'give' peace.

2 Open ye the gates, let a people enter which keepeth righteousness and keepeth truth,

3 Laying hold of truth and keeping peace. For in thee

4 They have hoped, for ever, O Lord, the great, the everlasting God,

5 Who didst humble and bring down them that dwelt in high places; strong cities shalt thou throw down, and bring down to the ground,

6 And the feet of the gentle and humble shall tread upon them.

7 The way of the godly is become straight; and the way of the godly (is) prepared.

8 For the way of the Lord is judgment; we have hoped in thy name, and in the remembrance,

9 Which our soul longeth for. [A Song.] Out of the night doth my spirit rise early toward thee, O God, because thy commandments are a light upon the earth. Learn righteousness, ye that dwell on the earth,

10 For ceased is the ungodly; he will not learn righteousness upon the earth, he will not perform truth; let the wicked be removed, that he may not see the glory of the Lord.

11 Lord, thy arm is uplifted, and they knew it not; but when they learn it, they shall be ashamed; jealousy shall take hold of a people that is untaught, and now shall fire devour the enemies.

12 Lord, our God, grant peace to us, for all things dost thou give us.

13 Lord, our God, take us for thine own; O Lord, beside thee we know none other, thy name do we name.

4. A corrected to 'I have hoped': B intensifies verb by adding cognate substantive 'with hope': so Theod.

7. 'the way, &c. is also prepared,' B (diff. order of words).

10. 'every one that will not learn,' ℵB.

13 init. Omit 'Lord, our God,' B*: 'take us for thine own,' lit. 'acquire us.'

14 Dead, they shall not live; shades, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation; thou hast gotten thee glory; thou hast enlarged all the borders of the land.

16 LORD, in trouble have they inquired for thee; they uttered a whisper; thy correction was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, doth writhe, crieth out in her pangs; so were we at thy presence, O LORD.

18 We were with child, we writhed, we brought forth as it were wind; we wrought not salvation (for) the earth, neither have inhabitants of the earth fallen.

19 Thy dead ones shall live, my dead body shall arise: Awake and sing, ye that dwell in the dust; for thy dew is the dew of lights, and the earth shall cast forth shades.

20 Go, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be passed by.

21 For behold, the LORD cometh out of his place, to visit the iniquity of the inhabitant of the earth upon him; and the earth shall disclose her bloodshed, and shall no more cover her slain.

XXVII. 1 In that day the LORD with his hard and great and strong sword will visit (upon) leviathan the fleeing serpent, and leviathan the coiled serpent; and he shall slay the dragon that is in the sea.

14. i.e. 'to this end hast thou...'

15. Or, 'added to the nation.'

16. 'inquired': word usu. rendered 'visit.'

19. 'body,' generally taken as collective = 'bodies.' 'lights': or, 'herbs,' cf. xviii. 4. 'cast forth': causal of 'fall,' as in ver. 18.

20. 'about thee': or, 'behind thee.'

21. 'bloodshed': lit. 'bloods.'

1. Or, 'lev. the fleet serpent, and lev. the crooked serpent.'

14 But the dead shall not see life, neither shall physicians raise them up; for this cause didst thou bring them in, and destroyedst them, and removedst all that was male among them.

15 Add unto them evils, O Lord, add evils to all the glorious ones of the earth.

16 Lord, in affliction I remembered thee, in slight affliction (was) thy correction upon us.

17 And as she who travaileth draweth near to bring forth, and crieth out in her travail, so were we before thy beloved.

18 For the fear of thee, O Lord, did we conceive, and travailed, and brought forth; we made a breath of thy salvation upon the earth, but they that dwell upon the earth shall fall.

19 For the dead shall arise, and they that are in the tombs shall be roused up, and they that are in the earth shall rejoice; for the dew that cometh from thee is healing to them, but the land of the ungodly shall fall.

20 Go, my people, enter into thy chambers, shut thy door, hide thyself ever so little a while, until the wrath of the Lord be passed by.

21 For behold, the Lord from his holy (place) bringeth his anger upon them that dwell upon the earth; and the earth shall reveal her < blood >, and the earth shall not cover up the slain.

XXVII. 1 In that day shall God bring his sword, the holy, and great, and strong, against the dragon, the serpent that fleeth, against the dragon, the crooked serpent, and shall slay the dragon.

14. 'male,' same Heb. consonants as 'memory.'

15. Omit 'all,' B.

17. Omit 'and' before 'crieth,' B.

18. Text seems to be corrupt: may have been, 'and brought forth breath; we shall not work (or, wrought not) salvation upon the earth' (conjecturing *οὐκ* for *σοῦ*). '*All* they that dwell,' B.

19. Omit 'For,' B &c.

21. 'blood': A (unsupported) reads 'mouth': omit 'the earth' following, ℵBQ &c.

1. 'he shall slay' (omit 'and'), B.

2 In that day, a vineyard of foaming wine; sing ye to it;

3 I the LORD am its keeper; every moment I water it; lest any hurt it, I keep it night and day.

4 Wrath have I none; who will set briers and thorns against me in battle? I would march against it, I would burn it all together!

5 Or else let him lay hold of my stronghold, make peace with me: let him make peace with me.

6 As to what cometh, Jacob shall take root, Israel shall blossom and bud, and they shall fill the face of the earth with fruit.

7 Hath he smitten him according to the smiting of those that smote him; or is he slain according to the slaying of his slain?

8 In exact measure, by sending her away, thou contendest with her; he driveth her away with his rough wind in the day of the east wind.

9 Therefore by this shall the guilt of Jacob be expiated; and this is all the fruit, taking away his sin; when he maketh all the stones of the altar like chalkstones dashed in pieces, the Asherim and sun-pillars arise no more.

10 For the defenced city is solitary, an habitation deserted and forsaken like the wilderness; there shall the calf feed, and there shall he lie down, and consume her branches.

11 In the withering of her boughs they shall be broken off; women come, and set them on fire; for it is not a people of discernment: therefore he that made them hath no compassion on them, and he that formed them sheweth them no favour.

2. 'of foaming wine,' so Heb. text. 'Of desire,' some MSS. (Targ.?) and several editors.

3. 'hurt it': or, 'intrude (lit. visit) upon it.'

4. Many, altering vowel points, read 'I have no wall' (said by the vineyard). i.e. prob., 'if only one would set briers, &c.'

7 fin. Perhaps, altering vowel points, 'the slaying of the slayers.'

8. Or, 'he sigheth with his rough wind...'

9. Or, 'fruit of taking away his sin.'

2 In that day (shall there be) a fair vineyard; (there is) a desire to begin (a song) upon her.

3 I am a strong city, a city besieged; in vain shall I water it; for it shall be taken by night, but by day shall the wall fall.

4 There is none but she laid hold upon her; who shall set me to guard a reed in a field? because of this enemy's land have I set her at nought. Therefore for this cause hath the Lord God done all things that he appointed. I am burnt up,

5 They that dwell in her shall cry: Let us make peace with him, let us make peace.

6 They that come, the children of Jacob shall bud, and Israel shall blossom, and the world shall be filled with the fruit.

7 Shall it be that, as he himself smote, he also shall be stricken; and as himself slew, so he shall be slain?

8 Fighting and reproaching, he shall send them forth: wast thou not he that devised, with thy harsh spirit, to slay them with a spirit of wrath?

9 Therefore shall the transgression of Jacob be taken away, and this is his blessing, when I have taken away his sin, when I have laid all the stones of the altars in fragments, as light dust; and their trees shall not remain, and their idols, destroyed as a forest (reaching) far.

10 The fold that is inhabited shall be left deserted, like an abandoned fold; and it shall be a feeding place for long time, and there shall they rest.

11 And after a time there shall not be in her any green thing, because of its drying up. Ye women that come from a spectacle, come hither; for it is not a people that hath understanding; therefore he that made them shall not pity, nor shall he that formed them have mercy.

2. Or, 'to begin (the work) against her.'
3. 'a wall,' B.
4. Lit. 'None who (feminine) did not lay hold...' Omit 'God,' ℵ*B.
5. Omit 'with him...' to end of verse, B.
8. 'wert thou not devising,' B.
9. 'when *they* have laid,' ℵBQ &c.

12 And it shall be in that day, the LORD shall beat out (corn) from the stream of the River, unto the brook of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall be in that day, a great trumpet shall be blown; and they shall come which were lost in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

XXVIII. 1 Ah, the proud crown of the drunkards of Ephraim, and the fading flower of his glorious beauty, which is on the head of the fat valley of them that are smitten down with wine!

2 Behold, the Lord hath a strong and mighty one, like a storm of hail, a tempest of destruction; like a storm of mighty overflowing waters, he casteth it down to the ground with force.

3 With feet shall the proud crown of the drunkards of Ephraim be trodden;

4 And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as an early fig before the summer, which when any seeth, he swalloweth it while it is yet in his hand.

5 In that day shall the LORD of Hosts be for a crown of beauty and a diadem of glory unto the remnant of his people,

6 And for a spirit of judgment to him that sitteth over the judgment, and for might to them that turn back war at the gate.

7 And these also have erred with wine, and are gone astray with strong drink; priest and prophet have erred with strong drink, they are swallowed up of wine, they are gone astray with strong drink; they have erred in vision, have wavered in deciding.

12. 'beat out corn,' or 'beat off fruit...'

1. 'fat valley,' lit. 'valley of oils' (so ver. 4).

2. 'casteth down,' causative of verb meaning 'rest,' 'settle upon.' 'with force,' lit. 'hand.'

4. Lit. 'which when he that seeth seeth, he swalloweth...'

7. 'have erred...are gone astray...': or, 'reel...stagger...'

12 And it shall be in that day, the Lord shall fence them in from the channel of the river unto Rhinocolura; and ye, gather together one by one the children of Israel.

13 And it shall be in that day, they shall blow with the great trumpet, and they shall come, < that perished > in the land of the Assyrians, and they that perished in Egypt, and shall (come to) worship the Lord at the holy mountain in Jerusalem.

XXVIII. 1 Ah, for the crown of pride; (it is) the hirelings of Ephraim, the flower that falleth from the glory upon the crest of the fat mountain, they that are drunken without wine.

2 Behold, a mighty and a hard thing is the wrath of the Lord, like a hailstorm rushing down without shelter, rushing down with force; like a great body of water sweeping a land, it shall cause rest to the land: with hands

3 And with feet shall the crown of pride be trampled down, the hirelings of Ephraim.

4 And the flower, that falleth from the hope of glory, shall be upon the top of the high mountain; like an early fruit of the fig, he that seeth it, before he take it into his hand, shall desire to swallow it up.

5 In that day shall the Lord of Hosts be the crown of hope that is woven of the glory for him that is left of my people—

6 And they shall be left,—for a spirit of judgment, for judgment, and for might, forbidding to destroy.

7 For these are gone astray by reason of wine; they went astray because of the strong drink, priest and prophet left the way because of wine, they were disturbed from their revelling in strong drink, they went astray. This is a vision.

12. 'in that day God shall,' B.

13. A reads, 'they from the east in the land of the Assyrians shall come...' Omit 'in' before 'Jerusalem,' B.

1, 3. 'hirelings': root differs from 'drunkards' only by שׂ for שׁ; cf. vii. 20.

4. 'hope of glory': 'hope of life,' B. 'glory of hope,' Q.

5 fin. 'left of the people,' ℵB: text, AQ.

6 init. Omit 'and,' B &c.

7. 'injured by wine,' B (possibly intended to mean, 'made to do wrong'?). 'priest and prophet left the way because of strong drink, they were swallowed up because of wine' (and omit 'in strong drink' after 'revelling'), B. 'vision,' diff. word in A from other MSS. but of similar meaning.

8 For all tables are full of filthy vomit; there is no place (left).

9 Whom will he teach knowledge? and whom will he make to discern the message? those that are weaned from the milk, removed from the breasts?

10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

11 For with stammerings of lip and another tongue will he speak to this people.

12 He who said to them, This is the rest, give ye rest to the weary; and this is the refreshing; and they would not hear.

13 And the word of the LORD shall be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and stumble backward, and be broken, and snared, and taken.

14 Therefore hear the word of the LORD, ye men of scorn, rulers of this people which is in Jerusalem.

15 Because ye have said: We have made a covenant with death, and have made an agreement with hell; the overflowing scourge, when it passeth through, shall not come unto us: for we have made lies our refuge, and in falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I am he that hath founded in Zion a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste.

17 And I will set judgment for a line, and righteousness for a plummet; and hail sweepeth away the refuge of lies, and waters shall overflow the hiding place.

9. 'message': lit. hearing.

12 init. Or, 'Inasmuch as he said...' 'refreshing': or, 'quiet.'

15. 'an agreement,' lit. a vision (an interview?). 'overflowing': or, 'sweeping': so ver. 18.

16. Generally held to be the strict rendering of the pointed Hebrew: in which case A.V. 'I lay...' requires diff. pointing. 'a tried stone,' lit. a stone of proof. 'of sure,' Heb. 'of founded foundation.'

8 A curse shall devour this counsel; for this counsel is for greediness' sake.

9 To whom did we declare evils, and to whom did we declare a message? it is they who are weaned from milk, they who are withdrawn from the breast.

10 Expect thou affliction upon affliction, hope upon hope, yet a little, yet a little,

11 Because of contempt of the lips, through another tongue; for they shall speak to this people,

12 Saying unto it, This (is) the rest for the hungry, and this (is) the destruction; and they would not hear.

13 And the oracle of the Lord God shall be unto them affliction upon affliction, hope upon hope, yet a little, yet a little, that they may go, and fall backward; and they shall venture, and be destroyed, and be taken.

14 Therefore hear the word of the Lord, ye afflicted men, and rulers of this people, that is in Jerusalem.

15 Because ye say, We have made a covenant with hell, and agreements with death; if a rushing tempest pass by, it shall not come upon us; we have set falsehood for our hope, and by falsehood will we be sheltered:

16 Therefore thus saith the Lord, Behold, I will set in the foundations of Zion a stone, very precious, chosen out, a chief corner stone, honourable; in her foundations (I set it), and he who believeth thereon shall not be ashamed.

17 And I will set judgment for a hope, and my mercy shall be for balances; and ye who vainly trust in a lie—for the tempest shall not pass you by,

10, 13. 'affliction,' reading צר for צו: 'hope,' taking קו in sense of קוה, 'hope,' 'expect'; cf. xviii. 2, 7.
12. 'Saying unto them,' B.
13. ...'of the Lord shall be,' B. 'be destroyed, and venture,' B.
16. 'the Lord, the Lord,' B. 'I set,' and omit 'thereon,' B.
17. Perhaps, 'for (take heed) lest the tempest pass by you' (om. *οὐ*), B.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; the overflowing scourge, when it passeth through, ye shall be for it to tread down.

19 As oft as it passeth through, it shall take you away; for morning by morning shall it pass through, by day and by night; and it shall be sheer vexation to discern the message.

20 For the bed is too short for stretching oneself out, and the covering too narrow when wrapping oneself.

21 For the LORD shall rise up as (in) mount Perazim, he shall be disquieted as (in) the valley of Gibeon, to do his deed—strange is his deed: and to work his work—alien is his work.

22 And now deal ye not scoffingly, lest your bonds grow strong; for a destruction and a decision have I heard from the Lord GOD of Hosts, upon the whole earth.

23 Give ye ear, and hear my voice; attend, and hear my speech.

24 Is the ploughman always ploughing, to sow? (always) opening and harrowing his ground?

25 Doth he not, when he hath made plain the face thereof, cast abroad fennel, and scatter cummin, and set the wheat in rows, and barley in the appointed place, and spelt in the border thereof?

26 And he instructeth him according to judgment; his God teacheth him.

27 For fennel is not threshed with a sledge, nor is a cart wheel rolled upon cummin; for fennel is beaten out with a staff, and cummin with a rod.

28 Bread (corn) is crushed; for not for ever is he threshing it, and driving his cart wheel and his horses; he doth not crush it.

18. 'disannulled,' lit. 'smeared over,' obliterated.

19. Or, 'utter terror (agitation) to discern the message' (lit. hearing), cf. ver. 9.

25 fin. Or, 'as the border thereof.'

26. Or, 'correcteth it according to...'

27. Or, 'but fennel is beaten...'

28. Or, 'Is bread corn crushed? Nay, not for ever so...'

18 Lest also it take away your covenant of death, and your hope regarding hell shall not abide: if a rushing tempest come upon you, ye shall be trodden down by it.

19 When it passeth by, it shall take hold upon you; very early shall it pass by by day, and by night it shall be an evil hope. Learn to hearken,

20 Being straitened; we cannot fight, and of ourselves we are weak, to be assembled together.

21 As (at) the mount of ungodly men shall he stand up, and it shall be, in the valley of Gibeon, with wrath shall he do his works, a work of bitterness; but his wrath shall deal strangely, and its bitterness shall be strange.

22 And ye, may ye not rejoice, and let not your bonds be strong; for I have heard from the Lord of Hosts of doings, fulfilled and cut short, which he will perform upon all the land.

23 Give ear, and hearken to my voice; attend, and hear my words.

24 Will the ploughman plough all the day? or will he prepare the sowing before he have tilled the land?

25 And, when he hath levelled the face of it, first he soweth small fennel and cummin, and again wheat, and barley, and spelt in thy borders.

26 And thou shalt be instructed by the judgment of thy God, and shalt rejoice.

27 For the fennel is not winnowed with harshness, nor will he drive a cart wheel round upon the cummin; but the fennel is shaken with a rod, and the cummin

28 Shall be eaten with bread. For not for ever will I be angered with you, neither shall the voice of my bitterness trample you down.

18 fin. Lit. 'to it for a treading down.'

21. 'shall the Lord stand up,' ℵB. 'deal': or, 'use (them) strangely.' 'its decay(!) shall be strange,' B.

24. Or, 'Is the ploughman like to plough?' (but B reads simple fut.).

25. 'Doth he not, when he hath...of it, then sow...and cummin, and again sow wheat,...'? ℵBQ &c. 'barley *and millet* (?) and spelt,' B.

25, 27. 'Fennel': strictly 'black cummin' (Nigella sativa).

29 This also cometh forth from the LORD of Hosts; he maketh counsel wonderful, he maketh wisdom great.

XXIX. 1 Ah, Ariel, Ariel, city (where) David camped! add ye year to year; let the feasts go round.

2 And I will distress Ariel, and there shall be lamentation and lament; and she shall be unto me as Ariel.

3 And I will encamp against thee round about, and will lay siege against thee with a mound, and raise siege works against thee;

4 And thou shalt be brought down, out of the earth shalt thou speak, and thy speech shall come low from the dust; and thy voice shall be as that of a ghost from the ground, and thy speech shall chirp out of the dust.

5 And the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones like passing chaff; and it shall be in a moment suddenly.

6 From the LORD of Hosts shall she be visited with thunder, and earthquake, and great noise; whirlwind, and tempest, and flame of devouring fire.

7 And as a dream, a vision of the night, shall the multitude of all the nations be, that are arrayed against Ariel, even all that are arrayed against her and her fortress, and distress her.

8 And it shall be as when an hungry man dreameth, and behold, he eateth; and he awaketh, and his soul is empty; and as a thirsty man dreameth, and behold, he drinketh; and he awaketh, and behold, he is faint, and his soul craveth; so shall all the multitude of the nations be, that are arrayed against mount Zion.

29. i.e. he showeth wonderful counsel, great wisdom.

1. 'Ariel,' i.e. prob. 'lion of God,' or '(altar) hearth of God.'

2. 'there shall be moaning and bemoaning' (Cheyne). Heb. words are from same root.

3. 'round about': lit. 'like a circle': differs from 'like David' only by ר and ד (and points).

5. 'multitude': word sometimes rendered 'uproar.'

29 And these wonders are come forth from the Lord of Hosts: take counsel, lift up a vain appeal.

XXIX. 1 Ah, city of Ariel, against which David made war; collect fruits year after year: for ye shall eat with Moab.
2 For I will afflict Ariel, and her strength and her wealth shall be mine.
3 And I will make a circle like David against thee, and will set up a palisade around thee, and will plant towers against thee,
4 And thy words shall be brought low unto the earth, and thy words shall sink into the earth; and thy voice shall be as they that speak from the earth, and close to the ground shall thy voice be weak.
5 And like a dust cloud from a wheel shall the wealth of the ungodly be, and like chaff borne along; and it shall be like a moment, suddenly,
6 From the Lord of Hosts; for there shall be a visitation with crying aloud and earthquake; and with a great voice, a rushing tempest and a flame of fire devouring.
7 And as he that dreameth a dream shall be the wealth of all the nations that did march against Israel, and all they that marched against Jerusalem, and all that were gathered together against her and afflicted her.
8 And they shall be like them that in sleep drink and eat, and when they arise, their dream is vain; and like as he that is thirsty dreameth, as he that drinketh, and when he ariseth, he still thirsteth, and his soul hath hoped after an empty thing; so shall the wealth be of all the nations, as many as did march against Jerusalem and against the mount Zion.

1. 'ye shall eat, for ye shall eat (Pesh. yea, ye shall...) with Moab,' B. (Some Lat. versions render former verb as imperat.)
3 fin. 'towers around thee,' ℵBQ.
4. 'voice shall be,' verb is plural in ℵ*B.
5. 'from a *wall*,' B. *de pariete*, Würz. fr. 'be, and the multitude of them that overpower thee like chaff,' B (Symm. Theod.).
6. 'visitation with *thunder* and,' ℵBQ: 'and a great voice,' om. 'with,' B.
7. 'one dreaming in sleep,' ℵBQ (substantially): B adds, 'by night.' 'Israel.' So (abbreviated, IEL) ℵAQ*: 'Jerusalem,' B: 'Ariel,' Aq. Symm. Theod.
8. Omit 'they shall be,' B. 'drink': more prob. 'hunger,' *πεινῶντες*, as some cursives, mostly Lucianic, for *πίνοντες* of most MSS. The confusion is easy. O. L. (Würzburg fragment) reads *qui esuriunt*. 'dreameth as though he drank,' ℵ*BQ. Omit 'against Jerusalem and...' ℵ*BQ.

9 Astonish yourselves, and be astonished; blind yourselves, and be blind: they are drunken, and not with wine; they reel, and not with strong drink.

10 For the LORD hath poured out upon you a spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered.

11 And the vision of it all is become unto you as the words of the sealed writing, which they give to one that knoweth writing, saying, Read this, pray: and he saith, I cannot, for it is sealed.

12 And the writing is given unto one that knoweth not writing, saying, Read this, pray; and he saith, I know not writing.

13 And the Lord said, Forasmuch as this people draweth near, honoureth me with its mouth and with its lips; and hath removed its heart away from me; and their fear of me is a precept of men, that is taught:

14 Therefore, behold, I am he that will again deal wonderfully with this people, wonderfully and a wonder; and the wisdom of its wise men shall perish, and the discernment of its discerning men shall hide itself.

15 Ah, they that go deep from the LORD to hide counsel! and their works are in darkness, and they say, Who seeth us? and Who knoweth us?

16 The perverseness of you! shall the potter be reckoned as clay? that the thing made should say of him that made it, He made me not! and the thing formed of him that formed it, He discerneth not!

17 Is it not yet but a very little while, and Lebanon shall turn to garden-land, and the garden-land be reckoned as a forest?

9. If the verbs are not identical, but of different meaning and similar roots, we must render, 'Tarry, and be astonished: take your pleasure, and be blind!'

10. 'poured out': or, 'spread over you': cf. xxv. 7, xxx. 1.

11. Or, 'the vision throughout is become...'

16. Or, 'for the thing made saith...' 'of,' or, 'to him that...' 'thing formed of him that formed it': or, 'pot of the potter': same word as earlier in verse.

17. 'garden land,' same word as 'Carmel.'

9 Faint ye, and fall away, and stagger drunkenly, not with strong drink, nor with wine.

10 For the Lord hath given you to drink with a spirit of slumber, and will close their eyes, and their prophets' and their rulers' eyes; they (it is) that see the hidden things.

11 And all these words shall be as the sayings of this book that is sealed, and if they give it to a man that knoweth letters, saying, Read these; then he shall say, I cannot read, for it is sealed.

12 And this book shall be given into the hands of a man such as knoweth not letters, and one shall say to him, Read this; and he shall say, I know not letters.

13 And the Lord said, This people draweth near me, with their lips they honour me, but their heart is far from me; but in vain do they worship me, teaching the commandments of men, and doctrines.

14 Therefore behold, I will proceed further to change this people; and I will change them, and will destroy the wisdom of the wise, and the prudence of the prudent will I hide.

15 Ah, they that take counsel deeply, and not through the Lord; ah, they that take counsel in secret, and their works shall be in darkness, and they shall say, Who hath seen us? and who shall find us out, or what we do?

16 Shall ye not be reckoned as the potter's clay? Shall the thing formed say to him that formed (it), Thou didst not form me: or the thing made to him that made it, Thou didst not make me with understanding?

17 Is it not yet a little while, and Lebanon shall be changed (to be) as mount Carmel, and mount Carmel shall be reckoned for a forest?

9. 'fall away': or, 'be astonished,' 'amazed.'

11. 'the book,' BQ.

13. 'draweth near me with their mouth, and with their lips they...' &c. B. (Cf. Matt. xv. 7, Mark vii. 6.) See Burkitt, *Tyconius*, p. cviii.

15. Omit 'and not through...in secret,' B*.

16. 'it,' B. Not expressed in ℵAQ.

17. Omit 'mount' second time before 'Carmel,' ℵ*B.

18 And in that day shall the deaf hear the words of a writing, and the eyes of the blind shall see out of gloom and out of darkness.

19 And the meek shall add to their joy in the LORD, and the poor among men shall exult in the Holy One of Israel.

20 For the terrible one is at an end, and all is over with the scoffer, and all that watched for naughtiness are cut off:

21 That make a man offend by a word, and lay a snare for him that convinceth in the gate; and turn aside the righteous with emptiness.

22 Therefore thus saith the LORD concerning the house of Jacob, he that redeemed Abraham; Not now shall Jacob be ashamed, neither shall his face now be pale.

23 For when he seeth his children, the work of my hands, in the midst of him, they shall count my name holy, and count holy the Holy One of Jacob, and fear the God of Israel.

24 And they that err in spirit shall learn discernment, and they that murmur shall receive instruction.

XXX. 1 Ah, the rebellious sons, saith the LORD, that take counsel, and not of me; and weave a web, and not with my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the stronghold of Pharaoh, and to trust in the shadow of Egypt.

3 And the stronghold of Pharaoh shall be to you a shame, and the trust in the shadow of Egypt your confusion.

21. Or, 'offend in a cause.'

22. Or, '*to* the house of Jacob.'

23. Or, 'when his children see the work...' 'count holy': or, 'sanctify.'

1. 'weave a web': or, 'cover with a covering': or, 'pour a libation': cf. xxix. 10. Very doubtful.

2. Perhaps, 'are on their way to go down into E.' 'trust': or, take refuge, and correspondingly ver. 3.

18 And in that day shall the deaf hear the words of a book, and they that are in the darkness, and that are in the mist, the eyes of the blind shall see.

19 And the poor shall exult because of the Lord, and they that were despaired for among men shall be filled with joy.

20 The transgressor hath failed, and the overweening man is perished, and they that transgressed for evil doing are utterly destroyed,

21 And they that cause men to err in a word; and all them that convince in the gates shall they set as a stumblingblock, and they turned aside the just among the unjust.

22 Therefore thus saith the Lord upon the house of Jacob, which he separated from (among) Abraham, Jacob shall not now be ashamed, nor Israel now change his face:

23 But when they see their children, my works, they shall sanctify my name because of me, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 And they that wander in spirit shall learn prudence, but they that murmur shall learn to hearken, and the stammering tongue shall learn to speak peace.

XXX. 1 Ah, rebel children, thus saith the Lord: ye took counsel, and not through me, and made agreements, not through my spirit, to add sins upon sins:

2 They that walk to go down into Egypt, but they asked not me; that they might be helped by Pharaoh, and sheltered by the Egyptians.

3 For Pharaoh shall be your shelter to your shame, and to them that trust in Egypt a reproach.

21. 'because they turned,' B. 'among the unjust': or perhaps, 'unjustly.'
22. Omit 'Israel,' B.
23. Possibly, 'But when his children see...' B has 'sanctify' twice in aor. subj.
24. 'and the stammering...peace.' Marked as doubtful in BQ. See xxxii. 7.
1. Omit 'thus,' B: omit 'and' after 'counsel,' ℵBQ.

4 For his princes are at Zoan, and his messengers have reached Hanes.

5 All shall be ashamed of a people that shall not profit them, not for an help nor profit, but for a shame, and also a reproach.

6 The burden of the beasts of the south country.
Through a land of distress and anguish, whence are the lioness and lion, viper and flying fiery serpent, they carry their riches on the shoulder of young asses, and their treasures upon the bunches of camels, to a people that shall not profit.

7 And Egypt, vain and empty will be their help; therefore I cry concerning this, Rahab are they, a sitting still.

8 Now go, write it on a tablet before them, and inscribe it in a book, and let it be for an after day, for ever and ever:

9 For it is a rebellious people, lying sons, sons that will not hear the law of the LORD:

10 Which say to the seers, Ye shall not see, and to them that have visions, Have visions not of right things, speak unto us smooth things, see delusive visions.

11 Remove you out of the way, turn aside out of the path; make to cease from before us the Holy One of Israel.

12 Therefore thus saith the Holy One of Israel: Because ye reject this word, and trust in oppression and crookedness, and stay thereon;

13 Therefore this iniquity shall be to you as a falling breach, swelling out in a high wall, whose breaking cometh suddenly, in a moment.

4. Or, 'When his princes shall be at Z.,' &c.
7. Lit. 'in vain and emptily will they help.'
8. 'before them': or, 'among (lit. with) them.'
9. 'lying,' or, 'renegade sons,' cf. lix. 13.
11. 'cease': word means 'to sit still,' as ver. 7.

4 For there are in Tanis chieftains, evil messengers:

5 In vain shall they weary themselves with a people that shall not profit them, neither for help nor for profit, but for shame and reproach.

6 The vision of the fourfooted beasts that are in the wilderness. Amid the affliction and the straitening, a lion, and a lion's whelp: thence also serpents, and the offspring of flying serpents; men who brought their wealth upon asses and camels to a nation which shall not profit them [for help, but for shame and reproach].

7 The Egyptians will profit you in vain and emptily; declare to them, This your consolation is vain.

8 Now therefore sit and write this upon a tablet, and in a book, that these things shall be for days of times and even for ever.

9 For it is a disobedient people, lying sons, who were not willing to hear the law of God,

10 They which say unto the prophets, Declare not unto us, and to them that see visions, Talk not unto us...but talk to us and declare unto us another beguiling,

11 And turn us away from this way; take away from us this path, and take away from us the oracle of Israel.

12 Therefore thus saith the Lord, the Holy One of Israel, Because ye were disobedient to these words, and hoped in a lie, and because thou didst murmur, and trusted in this word,

13 Therefore this sin shall be to you like a suddenly falling wall of a city that hath been taken, whereof the ruin cometh suddenly.

5. 'shall not profit them for help, but for shame' &c., ℵ*B.
6. Omit 'flying,' B. Omit '[for help &c.],' B: cf. ver. 5.
7. 'consolation': or, possibly, 'appeal': cf. xxviii. 29.
8. 'for days by occasion,' (?) B.
12. Omit 'the Lord,' B.
13. 'of a *strong* city,' ℵBQ.

14 And he shall break it as a potter's jar is broken, shivering it unsparingly; and there shall not be found a sherd among the shivered fragments thereof, to take fire from the hearth, or to draw water from a cistern.

15 For thus saith the Lord GOD, the Holy One of Israel: In returning and rest shall ye be saved: in quietness and in confidence shall be your strength; and ye were unwilling.

16 And ye said, No: for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand from before the rebuke of one, before the rebuke of five shall ye flee, till ye be left as a mast upon the top of a mountain, and like the ensign on the hill.

18 And therefore will the LORD wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; happy are all that wait for him.

19 For a people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will surely be gracious unto thee at the voice of thy cry; as he heareth it, he answereth thee.

20 And the Lord shall give you the bread of affliction, and water of oppression; and thy teachers shall not withdraw any more, and thine eyes shall see thy teachers:

18. Some read, with a few MSS.: 'be silent' (ד for ך) for 'be exalted.'

19. Some render, 'For, O people that dwellest,...': 'surely be gracious,' verb repeated.

20. Many render, 'Though the Lord give...yet thy teachers,' &c. Ewald, Kay, Wellhausen, Rob. Smith, with Vulg., take 'teachers' as a rare form of the singular (verb, which however precedes, is singular). 'Bread of affliction, &c.' Some interpret as = in short, scant measure: panem arctum, aquam brevem, Vulg.

14 And the ruin of it shall be as the breaking of an earthen vessel, a small piece of a jar, so that one cannot find among them a sherd wherein thou canst take up fire, or wherein thou canst <take away> a little water.

15 Thus saith the Lord, the Holy One of Israel, When thou shalt turn and lament, then shalt thou be saved, and learn where thou wast (placed): when thou hadst thy trust in vanities, your strength became vain: and ye would not hear.

16 But ye said, We will flee upon horses; therefore shall ye flee: and ye said, We will be mounted on swift (ones); therefore shall they that pursue you be swift.

17 And a thousand shall flee because of the voice of one: and because of the voice of five shall many flee; until ye be left as a mast upon a mountain, and as (one) bearing a standard upon an hill.

18 And again will God wait, that he may pity you, and for this cause will he be exalted, that he may have mercy on you, because the Lord your God is a judge; and where will ye leave your glory? Blessed are all they that wait upon him.

19 For an holy people shall dwell in Zion; and Jerusalem wept sore, Have mercy on me: and he will have mercy on the voice of thy cry; when he saw, he hearkened unto thee.

20 And the Lord shall give to you bread of affliction, and scant water; and no longer shall they that beguile thee draw near to thee; for thine eyes shall see them that beguile thee,

14. 'small pieces,' ℵBQ. MSS. AℵBQ &c. read ἀποσυριεῖς, hardly intelligible, unless the verb could mean 'make to hiss,' i.e. boil (water). Translation renders ἀποσυρεῖς, read by 7 cursives, 104 106 109 198 &c. If this is right, AB &c. give here the opposite error to that of O.L. in chap. v. 26, see note there.

15. 'the Lord' repeated, BQ.

16. 'And we will' (omit 'ye said'), BQ. 'We will be (depend?) on swift horsemen,' BQ.

17 init. Omit 'And' B.

18. Omit 'and where...glory?' B (cf. x. 4). Omit 'all,' ℵBQ.

19. ℵBQ omit 'and' before 'he will have mercy': BQ insert 'on thee.'

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it: when ye turn to the right hand, and when ye turn to the left.

22 And ye shall defile the covering of thy graven images of silver, and the overlaying of thy molten images of gold; thou shalt scatter them as an unclean thing; thou shalt say unto it, Begone!

23 And he shall give the rain of thy seed, with which thou shalt sow the ground; and bread, the increase of the ground, and it shall be rich and fat: in that day shall thy cattle feed in a broad pasture.

24 And the oxen and the young asses that till the ground shall eat salted provender, which is winnowed with the shovel and with the fan.

25 And there shall be, upon every high mountain, and on every uplifted hill, channels and streams of waters, in the day of the great slaughter, when the towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the hurt of his people, and healeth the stroke of its wound.

27 Behold, the Name of the LORD cometh from far; burning his anger, and denseness of rising smoke; his lips are full of indignation, and his tongue like devouring fire.

28 And his breath is as an overflowing stream, dividing even to the neck, to shake the nations in the shaking sieve of vanity; and a bridle that leadeth astray shall be in the jaws of peoples.

29 Your song shall be like the night when a feast is kept holy; and joy of heart, like his that marcheth with the flute, to go into the mountain of the LORD, to the Rock of Israel.

22. 'molten image,' undistinguishable from word rendered 'covering' in ver. 1.

27. 'denseness,' lit. 'heaviness': akin to usual word for 'weight,' 'glory.' 'rising smoke,' word near akin to 'burden'=oracle, utterance, as xiii. 1 &c.

21 And thine ears shall hear the words of the beguilers behind thee; it is they who say, This is the way, let us walk in it, whether to the right hand or to the left.

22 And thou shalt remove the idols, overlaid with silver and with gold; thou shalt make them small, and shalt scatter them away as the water of her that sitteth apart, and as dung shalt thou remove them.

23 Then shall the rain be upon the seed of thy land, and the bread of the increase of thy land shall be plenteousness, and shall be fat; and thy cattle shall feed in that day in a rich place and a large.

24 Your bulls, and your oxen that plough the land, shall eat bran prepared for them winnowed with barley.

25 And there shall be, upon every high mountain, and upon every lofty hill, flowing water in that day, when many perish, and when towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day when the Lord healeth the breaking of his people, and shall heal the pain of thy wound.

27 Behold, the name of the Lord cometh after long time, burning is his wrath; with glory is the oracle of his lips, his oracle is full of wrath, and the wrath of his anger shall devour like fire.

28 And his breath, like water sweeping in a torrent-bed, shall come even to the neck, and shall be divided, to confuse nations, in vain error; and vain error shall pursue them, and shall lay hold on them, face to face.

29 Ought ye to rejoice continually, and to enter continually into my holy places as though feasting, and to enter in as though in joy, with the pipe, into the house of the Lord, to the God of Israel?

22. 'And thou shalt defile,' ℵB.
24. 'with (lit. among) winnowed barley,' B.
25. Omit 'and' in last clause, B.
27. 'burning wrath' (omitting article), B.
28. 'and error' (om. 'vain'), ℵ*BQ.
29. 'house': 'mountain of the Lord,' ℵBQ.

30 And the LORD shall cause the majesty of his voice to be heard, and the lighting down of his arm to be seen, with fury of anger, and flame of devouring fire; scattering, rainstorm, and hailstone.

31 For at the voice of the LORD shall Asshur be affrighted; with the rod shall he smite.

32 And every passing of the staff of destiny, which the LORD shall make to light on him, shall be with tabrets and harps; and with waving wars shall he fight against her.

33 For a burning place is made ready from yesterday; even it is prepared for the king; he hath made it deep, and hath made it broad; its pile fire and much wood; the breath of the LORD, like a stream of brimstone, burneth against it.

XXXI. 1 Ah, they that go down to Egypt for help; and they stay on horses, and trust in chariots, for they are many, and in horsemen, for they are very strong; and they look not unto the Holy One of Israel, neither inquire of the LORD!

2 And he also is wise; and bringeth evil, and removeth not his words; and he riseth up against the house of evil doers, and against the help of them that work naughtiness.

3 And the Egyptians are men, and not God: and their horses flesh, and not spirit: and the LORD shall stretch out his hand, and he that helpeth shall stumble, and he that is holpen shall fall, and they all shall come to an end together.

30. 'scattering': or, 'bursting' (of clouds).
31. 'affrighted': or, 'broken.'
32. Obscure. 'fight against them,' Heb. marg.
33. Heb. Tophteh: 'an abomination,' Delitzsch (a place so called in Valley of Hinnom).
1. Or, 'seek the LORD!'
2. 'help,' i.e. 'helpers.'

30 And God shall make the glory of his voice heard, even to show the wrath of his arm with wrath and anger and devouring flame, he shall thunder violently (upon them), and like water and hail descending with violence.

31 For through the voice of the Lord shall the Assyrians be vanquished, with the wound wherewithsoever he smiteth them.

32 And it shall be unto him round about, whence was his hope of help, wherein he himself trusted; they, with tabrets and harp, shall turn and make war upon him.

33 For thou shalt not be deceived before the days: was it also prepared for thee to reign? a deep trench, layers of wood, fire and much wood? the wrath of the Lord is as a trench burning with brimstone.

XXXI. 1 Ah, they that go down into Egypt for help; that trust in horses and in chariots, for they are many, and in horses, they are a great multitude; and trusted not in the Holy One of Israel, and sought not God.

2 And, wise himself, he brought evils upon them; and his word shall not be set at nought; and he shall rise up against the houses of wicked men, and against their vain hope,

3 An Egyptian, a man, and not a god: the flesh of horses, and there is no help (in them); but the Lord shall set his hand against them, and they that (come to) help shall weary themselves, and all shall perish together.

30 init. 'And the Lord shall...,' B. Probably should be 'and shall show,' δείξει for δεῖξαι (ostendet, Vulg.). '...flame, with violent thundering, and like...' B.

31. A reads 'shall smite' (ungrammatical, fut. with ἄν).

32. 'his,' dat. case. B reads 'their,' gen. plur.

33. Text uncertain. 'Tophteh' read as 2nd pers. of a verb, 'deceive,' as in Job xxxi. 27, but except 48 308, all MSS. insert an ι, making the verb 'demand of,' or something near it. The negative is doubtful, but the clause *may* be interrogative. οὐ γάρ, ℵQ. οὐ γὰρ σύ, A. σὺ γάρ, B. 'for thee' doubtful. Some MSS. (ℵAB*) read σύ, nomin.

1. 'sought not the Lord,' B.

4 For thus said the LORD unto me, As the lion growleth, and the young lion over his prey, against whom a multitude of shepherds is called forth: at their voice he is not affrighted, and at their uproar he is not dismayed; so shall the LORD of Hosts come down to fight against mount Zion, and against the hill thereof.

5 As birds hovering, so will the LORD of Hosts protect Jerusalem; protecting and rescuing, passing over, and setting free.

6 Return ye unto him from whom they have deeply revolted, O children of Israel.

7 For in that day they shall reject every man his false gods of silver, and his false gods of gold, which your own hands have made you, a sin.

8 And Asshur shall fall, by the sword of no man, and the sword, of none born of men, shall devour him; and he shall flee from before the sword, and his young men shall be for tribute.

9 And his rock shall pass away, from fear, and his princes be frighted from the standard, saith the LORD, who hath his fire in Zion, and his furnace in Jerusalem.

XXXII. 1 Behold, a king shall reign in righteousness, and (as) for princes, they shall rule in judgment.

2 And a man shall be as a hiding place from the wind, and a covert from the rainstorm; as channels of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be closed, and the ears of them that hear shall hearken.

4. 'fight against mount Zion.' So Delitzsch, Kay, Driver, Hitzig, Naegelsbach: cf. xxix. 7. W. E. Barnes, 'against,' but with an ellipse, changing the sense: 'upon,' Gesenius, Ewald, Alexander, Cheyne: others 'for' (Alb. Barnes) or 'concerning.'

8. 'young men': or, 'chosen': cf. xl. 30, and Ps. lxxviii. 31, 63 (A.V. and P.B.): 'be for tribute': or, 'shall be melted' (in flight, or with fear).

9 init. Or, possibly, 'And he shall pass by his rock...'

2. 'a man': or, 'each one,' Delitzsch, Gesenius, Ewald: 'a great man,' Cheyne. 'a *great* rock': lit. 'heavy' ('huge,' Cheyne).

4 For thus saith the Lord to me, Like as if the lion or the whelp crieth out over the prey, which he hath taken, and roareth over it until the mountains be filled with his voice; and they were vanquished, and cowered before the greatness of his wrath; so shall the Lord of Hosts come down to fight against the mount Zion, and against her mountains.

5 As birds flying, so will the Lord hold a shield to defend Jerusalem, and will deliver it, and preserve it, and will save it.

6 Turn you, ye that counsel the deep counsel, and the disobedient;

7 For in that day shall men disown the works of their hands, those of silver, and those of gold, which their hands have made.

8 And Asshur shall fall; not the sword of a man, nor the sword of mankind, shall devour him; and he shall flee, not from before a pursuer; but the young men shall be vanquished.

9 For they shall be encompassed by a rock, as with a palisade, and shall be vanquished, and he that fleeth shall be taken.

Thus saith the Lord, Happy is he who hath a seed in Zion, and kinsmen in Jerusalem.

XXXII. 1 For behold, a just king shall reign, and rulers shall rule with judgment.

2 And the man shall be, hiding these sayings, and he shall be hidden as from rushing water; and he shall appear in Zion as a rushing river, glorious in a thirsting land.

3 And no longer shall they put their trust in men, but they shall lend their ears to hear.

4. 'Like as if': 'Like as when,' Q: 'Like as' with subj. (scarcely grammatical) B. 'fight against': or, 'come down upon...to fight' (less likely Greek). Omit 'and' after 'Zion,' ℵBQ &c.

5. 'Lord of Hosts,' ℵB: ℵ*B repeat following verb.

6. A perhaps rather, 'ye that (have) counselled...' fin. Add '(ye) children of Israel,' B (A. Th. S.).

8. 'a man...' 'mankind...' or as ii. 9, v. 15. 'a pursuer': 'a sword,' ℵBQ. 'vanquished': lit. 'for a vanquishing.'

9. 'he that fleeth...' Cf. xiii. 15.

2. '*his* sayings,' ℵBQ.

4 And the heart of the hasty shall have discernment to know, and the tongue of the stammerers shall be quick to speak clearly.

5 The fool shall no more be called noble, nor the mean spoken of as liberal.

6 For the fool will speak folly, and his heart will work naughtiness, to do impiety, and to speak error against the LORD, to empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 And the means of the mean are evil; it is he that deviseth plots to destroy the meek with words of falsehood, even when the needy speaketh judgment.

8 But the noble deviseth noble things; and he shall stand firm on noble things.

9 Rise up, ye women that are at ease; hear my voice: ye confident daughters, give ear unto my speech.

10 In a year, and days over, shall ye be disquieted, ye confident ones; for the vintage is at an end, the gathering shall not come.

11 Tremble, ye women that are at ease: be disquieted, ye confident ones; strip you, and make you bare, and gird (sackcloth) upon your loins.

12 They shall smite upon the breasts, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all houses of joy (in) the exultant city.

14 For the palace is forsaken: the uproar of the city deserted; hill and watchtower serve for caves for ever, a joy of wild asses, a pasture of flocks:

4 fin. Lit. 'to speak clearnesses.'

7. 'means': or, 'instruments': but Heb. has an apparent play on words. 'judgment,' i.e. right.

10 init. Lit. 'Days upon a year...'

12. 'smite upon,' or, 'lament for...' 'breasts': perhaps a play on words with 'fields.'

13 fin. Or, 'of the ex. city.'

14. 'uproar...deserted': or, 'multitude of the city a solitude.'

4 And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace.

5 And no longer shall they bid the fool to rule, and no longer shall thy servants say, Hold thy peace.

6 For the fool will speak folly, and his heart will imagine vain things, to fulfil transgressions, and to utter error against the Lord, to scatter hungry souls abroad, and to make empty the souls that thirst.

7 For the counsel of the wicked doth counsel transgressions, to destroy the humble with unjust words, and to scatter the reasonings of the humble in judgment.

8 But the godly counselled prudent things, and this counsel shall abide.

9 Ye wealthy women, stand up, and hear my voice; ye daughters in hope, hearken to my words.

10 For the days of a year call to remembrance in pain, with hope; the vintage is consumed, the sowing is ceased, and shall no longer come.

11 Be astonished, be grieved, ye confident women; strip yourselves, be bare, gird sackcloth upon your loins.

12 And smite yourselves upon the breasts, for a field of desire, and the fruit of the vine.

13 The land of my people, the thorn and grass shall come up, and joy shall be removed from every dwelling. A wealthy city,

14 Desolate houses: they shall abandon the wealth of a city, and desirable houses; and the villages shall be caverns for ever, a joy of wild asses, feeding places of shepherds,

4. 'shall draw near to hear,' B.
6. 'he will make empty,' B. 'scatter': 'destroy,' A (confusion with ver. 7?).
7. 'will counsel transgressions,' BQ: 'scatter the words,' ℵBQ.
10. 'the vintage is consumed, is ceased, shall,' &c. B.
11. Omit 'sackcloth upon...,' BQ.
12. 'from desire for a field' (?), ℵ*BQ.
14. 'city, houses of desire,' ℵ*B.

15 Until a spirit be poured out upon us from on high, and the wilderness become a garden-land, and the garden-land be counted for a forest.

16 And judgment shall rest in the wilderness, and righteousness dwell in the garden-land.

17 And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence for ever.

18 And my people shall abide in a home of peace, and in secure dwellings, and in quiet resting-places.

19 And it shall hail at the downfall of the forest; and the city shall lie low in lowliness.

20 Happy are ye, that sow beside all waters; that send forth the foot of the ox and the ass.

XXXIII. 1 Ah, thou that spoilest, and thyself art not spoiled; and dealest treacherously, and they have not dealt treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt have succeeded in dealing treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble.

3 At the voice of the uproar the peoples flee; at the lifting up of thyself the nations are scattered.

4 And your spoil shall be gathered as the caterpillar gathereth; as locusts run to and fro, shall they run upon it.

15. 'poured out': lit. emptied, cf. liii. 12; 'garden-land,' Heb. Carmel.

16. 'rest,' or, 'abide in.'

17. 'effect': lit. labour, service.

19. 'low in lowliness': i.e. 'utterly low' in humiliation: or, 'low in a low place.'

20. Or, 'upon all waters.'

1. 'succeeded': or, 'finished': some propose to get this meaning by reading verb with ב for ג.

4. 'caterpillar': lit. 'consumer,' 'devourer': prob. a name for a locust in some form (cf. Joel i. 4). 'shall *they*...' verb is singular, with indefinite subj.

15 Until there come upon you a spirit from on high. And Carmel shall be desolate, and Carmel shall be reckoned as a forest.

16 And judgment shall rest in the wilderness, and righteousness shall dwell in Carmel.

17 And the works of righteousness shall be peace, and righteousness shall obtain rest, and they shall be confident ones for ever.

18 And his people shall dwell in a city of peace, and shall dwell in confidence, and they shall rest amid wealth.

19 And the hail, if it descend, shall not come upon you. And they that dwell in the forests shall be confident, as they in the plain.

20 Blessed are they that sow upon every water, where ox and ass treadeth.

XXXIII. 1 Ah, for them that ill-treat you, but you none ill-treateth; and he that setteth at nought setteth not you at nought; they that set at nought shall be taken and shall be delivered up; and like a moth upon a garment, so shall they be crushed.

2 O Lord, have mercy upon us, for in thee do we trust; the seed of the disobedient hath fallen into destruction, but our salvation is in a time of affliction.

3 Because of the voice of the fear of thee, peoples shrank away, from the fear of thee, and the nations were scattered.

4 But now shall your spoils, from small and great, be gathered together; like as if one gathereth locusts, so shall they make sport upon you.

17. 'they shall be' not expressed in ℵ*BQ.

19. Omit 'they,' ℵB (they that dwell, Q) before 'in the plain.'

1. A reads 'he that setteth at nought for you setteth not at nought,' order making sense doubtful.

3. Omit 'of thee' before 'peoples,' B.

4. 'from': 'of small and great,' ℵBQ. 'a locust,' B (cf. sing. in Exod. x. 4, &c.): or, 'dwelleth among high ones,' ℵAQ.

5 The LORD is exalted, for he dwelleth in the height; he hath filled Zion with judgment and righteousness.

6 And there shall be faithfulness in thy times; power of salvation, wisdom and knowledge: the fear of the LORD, that is his treasure.

7 Behold, their valiant ones cry without; the messengers of peace weep bitterly.

8 The highways lie waste, the wayfaring man is ceased; he hath broken the covenant, despised cities, regardeth not man.

9 The earth mourneth, languisheth; Lebanon is ashamed, withereth; Sharon becometh like a desert; and Bashan and Carmel shake off (their leaves).

10 Now will I rise, saith the LORD; now will I exalt myself; now will I lift up myself.

11 Ye shall conceive hay, ye shall bring forth stubble; your breath is fire which shall devour you.

12 And peoples shall become burnings of lime; thorns cut up, they shall burn in the fire.

13 Hear, ye that are far, what I have done; and ye that are near, acknowledge my might.

14 The sinners are afraid in Zion; trembling hath seized the impious. Who among us can sojourn with devouring fire? who among us can sojourn with everlasting burnings?

15 He that walketh in righteousness, and speaketh uprightness; that rejecteth the gain of oppressions, that shaketh his hands from taking hold on a bribe, that stoppeth his ear from hearing of bloodshed, and closeth his eyes from seeing evil:

5. 'exalted': or, 'secure' (which sense at any rate underlies the word).

7. 'their valiant ones': doubtful, and the vowel-points must be altered to give this sense. Heb. text, as printed, suggests some form of a verb. Some render 'the Ariels': i.e. 'lions of God,' cf. xxix. 1.

15. 'bloodshed,' lit. 'bloods.'

5 Holy is God that dwelleth on high; Zion is filled with judgment, and with righteousness.

6 By a law shall they be delivered up; in treasures is your salvation; therein is wisdom and knowledge, and reverence towards the Lord; these are the treasures of righteousness.

7 Behold now, in your fear shall they be afraid; they whom ye feared shall be afraid because of you; for messengers shall be sent, claiming peace, weeping bitterly, entreating for peace.

8 For their paths shall be made desolate; for the fear of the nations is ceased, and their covenant with these is removed, and ye shall not reckon them as men.

9 The earth mourneth, Lebanon is ashamed, Sharon becometh marshes; Galilee shall be made manifest, and Carmel.

10 Now will I rise up, saith the Lord, now will I be glorified, now will I be uplifted.

11 Now shall ye see, now shall ye be ashamed; vain shall be the strength of your spirit, fire shall devour you.

12 And the nations shall be burnt up, as a thorn cast upon a field and burnt up.

13 They that are from afar off shall hear what I have done; they that draw near shall learn my strength.

14 The transgressors in Zion have stood aloof: trembling shall take hold of the ungodly. Who shall declare unto you that a fire is burning? who shall declare unto you the place that is for ever?

15 One that walketh in righteousness, speaking in a straight way, hating transgression and wrong doing, and shaking off his hands from gifts; that maketh his ears dull, that he may not hear a judgment of blood; that closeth his eyes, that he may not see wrong doing,

5. 'with (gen.) judgment; and by righteousness,' B.

6. 'therein,' lit. 'there': 'wisdom cometh,' B.

7. 'shall *these* be afraid,' BQ. 'shall cry out because of you; messengers shall be sent, weeping &c.,' ℵ*B.

8. Omit 'for' after 'desolate,' ℵBQ.

9. 'made manifest': or, 'laid bare' (?).

11. For 'be ashamed,' ℵ*BQ have 'perceive': cursives are divided.

16 He shall inhabit heights, fortresses of rocks (are) his high place; his bread is given him, his water is sure.

17 Thine eyes shall see a king in his beauty; they shall behold a land of distances.

18 Thine heart shall meditate on terror. Where is he that counted? where he that weighed? where he that counted the towers?

19 Thou shalt not see the stubborn people, a people too deep of language to be heard; of a stammering tongue, there is no discerning.

20 Look upon Zion, the city of our appointed assembly; thine eyes shall see Jerusalem a habitation of security, a tent that shall not be removed; its stakes shall not be plucked up for ever, and all its cords are unbroken.

21 But there in majesty the LORD will be for us a place of rivers, of canals wide stretching; thereon shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king: he will save us.

23 Thy cords are loosed, they cannot firmly fix their pole; they have not spread out the banner; then was divided the prey of plunder in abundance; lame men do spoil spoil.

24 And the inhabitant shall not say, I am sick; the people that dwelleth therein is forgiven (its) iniquity.

16. 'high place': or, 'refuge,' 'stronghold.'

17 fin. Many comm. transl. 'a far-stretching land': but in xiii. 5, xxxix. 3 (sing.), and Jer. viii. 19, almost certainly means 'a distant land.' Cf. xlvi. 11.

20. Or, 'festal,' 'solemn assembly.' 'be removed': or, 'wander.'

21. 'canals,' lit. Niles, Nile-arms, as in ch. xix. 'gallant': or, 'majestic': same epithet as 'in majesty' preceding.

22. 'lawgiver,' lit. inscriber: 'governors,' Judg. v. 9.

23. Usually taken not of a tent, as ver. 20: so however Kay, W. E. Barnes: but of a ship, in which case 'pole'='mast,' and 'banner' (but doubtfully) stands for 'sail.' 'firmly,' or, 'upright': many take it as noun=*the socket* of the pole.

24. i.e. 'no inhabitant shall say,' &c.

16 He shall dwell in a lofty cavern of a strong rock; bread shall be given unto him, and his water (is) sure.

17 Ye shall see a king with glory, and your eyes shall behold a land from afar off.

18 Your soul shall meditate on the fear of the Lord; where are the scribes? where are the counsellors? where is he that counted them that were nourished up together,

19 A small and a great people? with whom they took not counsel, nor knew he them: deep of speech, so that he heard them not: (it is) a despised people, and there is no understanding to him that heareth.

20 Behold Zion our city, our salvation; thine eyes shall see Jerusalem, it is a wealthy city, tents which shall not be shaken, nor shall the stakes of the tent thereof be disturbed for ever, nor its cords broken:

21 For the name of the Lord is great. Ye shall have a place, rivers and canals, wide and spacious; thou shalt not go by this way, neither shall a ship go driving along.

22 For my God is great; he will not pass me by; the Lord is our judge, the Lord is our ruler, the Lord is our king; the Lord, he shall save us.

23 Thy cords are broken, for they were not strong; thy mast hath bent, it will not loosen the sails, it will not lift up a signal, until it be given up for plunder; therefore shall many lame take plunder.

24 And the people that dwelleth among them shall not say, I am faint; for their sin is forgiven.

17. Omit 'and' after 'glory' ℵ*B.

18. 'Our soul,' ℵB: 'shall meditate on fear,' ℵBQ. 'nourished up together': i.e. *συντρεφομένους* (86) for *συστρεφ.* (A). Omit 'together' B.

19. '*he* took not,' B. 'nor knew them': or, 'neither understood he their deep speech, so that he hearkened not; (it is)....'

21. '(is) great to you,' ℵBQ.

22. Corrector of A inserts 'the Lord our father,' either as subject to 'pass me by' or=*is* our father, before '...is our judge.'

23. Or, 'because thy mast was not strong: it hath bent,' ℵAQ; *quia non valuit arbor navis tuae, inclinaverunt vela tua*, Tyc. 10. But B's reading must be construed as text. *praevaluerunt*, Jerome. 'loosen sails,' 'lift up signal,' duplicate renderings. A has 'take' in aor. subj. instead of future.

24. 'is forgiven': verb should prob. be accented as aorist indic. without augment (rather than subj.).

XXXIV. 1 Come near, ye nations, to hear; and hearken, ye peoples; let the earth hear, and the fulness thereof; the world, and all that come forth of it.

2 For the LORD hath indignation against all nations, and fury against all their host; he hath laid them under the ban, he hath given them to slaughter.

3 And their smitten shall be cast out, and their carcases, their stink shall go up, and mountains shall be melted with their blood.

4 And all the host of heaven shall waste away, and the heavens shall be rolled up as a scroll, and all their host shall fade, as a leaf fadeth from a vine, and as a fading (leaf) from a fig tree.

5 For my sword hath drenched itself in heaven; behold, it shall come down upon Edom, and upon the people of my ban, for judgment.

6 The LORD hath a sword, it is filled with blood, it is made rich with fat, with the blood of lambs and he goats, with the fat of the kidneys of rams; for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And wild oxen shall come down with them, and bullocks with bulls; and their land shall be drenched with blood, and their dust made rich with fat.

8 For the LORD hath a day of vengeance, and a year of recompense for the quarrel of Zion.

9 And her streams shall be turned into pitch, and her dust into brimstone; and the land thereof shall become pitch that burneth.

10 Night and day it shall not be quenched; for ever its smoke shall go up; from generation to generation it shall lie waste; for ever and ever there shall be none passing through it.

4. 'waste,' or, 'moulder away.'
7. 'come down,' i.e. to slaughter: some take it as='fall.'
8. Or, 'to plead for Zion.'
10. Some rearrange the clauses, joining the adverbial phrase of each clause to the previous one, and leaving the last unqualified. Cf. LXX.

XXXIV. 1 Draw near, ye nations, and hearken, ye rulers; let the earth hear, and they that dwell therein, the world, and the people that is in it.

2 For the wrath of the Lord is against all the nations, and anger against the muster of them; to destroy them, and to give them over to slaughter.

3 And their wounded shall be cast forth, and their dead, and their stink shall go up, and the mountains shall be wet with their blood.

4 And the heaven shall be rolled up like a book, and all the stars shall fall like leaves from a vine, and as leaves fall from a fig tree.

5 My sword is drunken in the heaven; behold, it shall descend upon Idumaea, and upon the people of perdition with judgment.

6 The sword of the Lord is filled with blood, it is enriched with fatness, and with the fat of goats and rams. For there is a sacrifice to the Lord in the land of Bozrah, and a great slaughter in Idumaea.

7 And the chief ones shall fall with them, and the rams and the bulls; and the earth shall be drunken with the blood, and shall be filled with the fat of them.

8 For it is the day of the judgment of the Lord, and the year of the recompense of the judgment of Zion.

9 And the torrents thereof shall be turned into pitch, and her land into brimstone; and her land shall be burning like pitch,

10 By night and day; and shall not be quenched for ever; and the smoke thereof shall ascend upward, it shall be desolated for generations.

1. 'they (that are) therein,' ℵBQ.

4. Begins 'And all the powers of the heavens shall melt, and the heaven &c.' B (so Aq. Theod. Symm.).

6. After 'fatness' insert 'with the blood of goats and lambs' B (Symm. nearly similarly). Omit 'the land of...' ℵBQ.

10. 'for generations thereof,' B: ℵ*B add 'and for long time.'

11 But the pelican and the bittern shall possess it; and the horned owl and the raven shall dwell in it; and he shall stretch out upon it the line of wasteness and the plummet of void.

12 As for the nobles thereof, none shall be there to proclaim the kingdom; and all her princes shall be no more.

13 And her castles shall spring up (with) thorns; nettles and brambles in the fortresses thereof; and it shall be a habitation for jackals, a court for [daughters of] ostriches.

14 And desert creatures shall meet the wolves, and the shaggy beast shall call to his fellow; the screech owl surely shall repose there, and find for herself a resting-place.

15 There shall the arrowsnake make her nest, and lay, and hatch, and gather in her shadow; there surely shall the kites be brought together, each with her mate.

16 Inquire ye out of the book of the LORD, and read; none of these is missing, none shall want her mate; for my mouth, it hath commanded, and his spirit, it hath brought them together.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, to generation and generation shall they dwell therein.

XXXV. 1 The wilderness and the dry place shall rejoice; and the desert shall exult, and blossom like the narcissus.

2 It shall blossom abundantly and exult, yea with exultation and singing; there shall be given to it the glory of Lebanon, the honour of Carmel and Sharon: they shall see the glory of the LORD, the honour of our God.

11. 'bittern,' some render 'porcupine,' or 'hedgehog': 'plummet,' lit. 'stones.'

12. Very doubtful: some render 'there is no kingdom that they may proclaim.'

15, 16. 'each,' 'none,' are feminine: also 'mate.'

11 And birds, and hedgehogs, and ibises, and ravens shall dwell therein; and there shall be cast over it the measuring line of desolation, and satyrs shall dwell therein.

12 Her rulers shall not be; for her kings and her rulers and her great ones shall come to destruction.

13 And the thorn shall grow up upon her cities and upon her strongholds: and it shall be lurking places for owls and a court of ostriches.

14 And demons shall meet with satyrs, and shall call one to another; there shall satyrs rest, for they have found them a resting-place.

15 There doth the hedgehog nest, and the earth keepeth her young in safety; there do the hinds meet, and see one another's faces:

16 By number come they, and not one of them perisheth; none seeketh another; for the Lord hath commanded them, and his spirit hath brought them together.

17 And he himself shall cast lots for them, and his hand divideth (for them) to feed; inherit it for ever; for generations of generations shall they rest thereon.

XXXV. 1 Be thou glad, O thirsting desert; let the wilderness rejoice, and blossom as a lily;

2 And the desolate places of Jordan shall blossom and rejoice: and the glory of Lebanon is given unto it, and the honour of Carmel; and my people shall see the glory of the Lord, and the exaltation of God.

11 init. Omit 'and,' B. 'measuring line, &c.': or, the line of desolate measurement. 'satyrs': or, 'apes'? as xiii. 22.

12. Omit 'and her rulers' after 'kings' B*.

13. So A: cf. chap. v. 6, vii. 23, 25. 'Thorn trees,' ℵBQ.

14. 'when they have found' (participle), B.

16. The genders in this verse are variable.

17. 'ye shall inherit,' ℵB.

2. After 'blossom' about ten (Lucianic) cursives insert 'and shall run wild with wood' (lit. rejoice in wood). B omits 'and' before 'the glory of Leb.'

3 Strengthen ye the slack hands, and confirm the stumbling knees.

4 Say to the hasty of heart, Be strong, fear not: behold, your God, vengeance cometh, retribution of God; himself cometh, and will save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped:

6 Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

7 And the burning sand shall become a pool, and the thirsty land springs of water; in the habitation of jackals, their lair, a court for reed and rush.

8 And a highway shall be there, and a way, and it shall be called the holy way; there shall not pass over it (any) unclean; and it is for them; and whosoever walketh in the way, and fools, shall not go astray.

9 No lion shall be there, nor shall the (most) violent of beasts go up thereon; it shall not be found there; and redeemed ones shall walk (there),

10 And the ransomed of the LORD shall return and come to Zion with song, and everlasting joy upon their head; they shall attain gladness and joy, and sorrow and sighing shall flee away.

XXXVI. 1 And it came to pass, in the fourteenth year of the king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to the king Hezekiah with a great army. And he took his stand by the conduit of the upper pool in the highway of the fuller's field.

7. 'burning sand.' Some render 'hot wind': others, 'mirage.' Only here and xlix. 10.

8. Or, 'even fools....'

2. Or. '*the* Rabshakeh,' as being a title—apparently = chief butler, in Hebrew: but prob. representing Assyrian word for *chief staff officer*.

3 Be strong, ye slackened hands, and feeble knees:

4 Give comfort, ye faint hearted; be strong, fear not; behold, our God will give a recompense of judgment, yea, will give; he himself will come and save us.

5 Then shall the eyes of the blind men be opened, and the ears of deaf men shall hear.

6 Then shall a lame man leap as a hart, and the tongue of stammerers shall be clear, for there hath broken out water in the wilderness, and a torrent in a thirsting land.

7 And the waterless land shall become pools, and into the thirsting land shall come a fount of water; there shall be joy of birds, beds of reed and pools.

8 A pure way shall be there, and it shall be called a holy way, and no unclean person shall pass by there, neither shall an unclean way be there; but the dispersed shall walk upon it, and they shall not err.

9 And no lion shall be there, nor shall any of the evil beasts go up thereon, nor be found there; but ransomed ones shall walk therein,

10 And (those) gathered together because of the Lord; they shall return, and come to Zion with joy, and everlasting joy upon their head; for on their head (shall be) praise and triumph, and joy shall take hold upon them; fled away is pain, and grief, and sighing.

XXXVI. 1 And it came to pass, in the fourteenth year of the reign of Hezekiah, Sennacherib king of the Assyrians came up against the cities of Judah, that were strong, and took them.

2 And the king of the Assyrians sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah, with a great power; and he stood in the watercourse of the upper pool, in the way of the fuller's field.

4. 'Give comfort': perhaps, to one another. 'giveth a recompense... and will give,' ℵBQ.
7. 'shall come': lit. 'shall be' (erased in A).
8. Omit 'and' before 'they,' B.
10. 'and they shall return,' ℵ*B. Omit 'for on their head (shall be),' B*.
1 fin. Or, 'seized them' (in A).
2. 'pool,' or reservoir.

3 And there went out to him Eliakim, Hilkiah's son, which was over the house, and Shebna the secretary, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say, I pray, to Hezekiah, Thus saith the great king, the king of Assyria, What trust is this wherewith thou trustest?

5 I say, It is only a word of the lips, counsel and strength for war: now, in whom trustest thou, that thou rebellest against me?

6 Lo, thou trustest on this bruised reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 And if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath removed, and said to Judah and Jerusalem, Ye shall worship before this altar?

8 And now, exchange pledges, I pray, with my lord the king of Assyria, and I will give thee two thousand horses, if thou be able to set for thyself riders upon them.

9 How then wilt thou turn away the face of one governor among the least of my lord's servants, and puttest thy trust in Egypt for chariots and for horsemen?

10 And now is it without the LORD that I am come up against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 And Eliakim said, and Shebna, and Joah, unto Rabshakeh, Speak, pray, unto thy servants in the Aramaean tongue, for we understand it: and speak not unto us in the Jewish tongue, in the ears of the people which are on the wall.

12 And Rabshakeh said, Is it to thy lord, and to thee, that my lord hath sent me, to speak these words? Is it not to the men that sit on the wall, to eat their own dung, and drink their own water with you?

3. 'recorder': or, 'remembrancer,' and so ver. 22.

5. Many propose to read 'Thou sayest,' altering a small letter to agree with the parallel passage in 2 Kings.

7. Or, 'and for that thou sayest to me....'

11. 'understand': lit. 'hear': so in LXX.

3 And Eliakim, the son of Hilkiah, the steward, went out to him, and Shebna the scribe, and Joah, the son of Asaph, the recorder.

4 And Rabshakeh said unto them, Say ye to Hezekiah, Thus saith the great king, the king of the Assyrians: why trustest thou?

5 Cometh there battle array in counsel, or in words of the lips? and now in whom dost thou trust, that thou resistest me?

6 Behold, thy trust is on this staff of reed, that is broken, upon Egypt: whosoever leaneth upon it, it will go into his hand; so is Pharaoh king of Egypt, and all they that trust in him.

7 But if ye say, We trust in the Lord our God:

8 Now join ye with my lord, the king of the Assyrians, and I will give you two thousand horses, if ye shall be able to furnish men (to ride) upon them.

9 How, pray, can ye turn back the face of one governor? they are slaves that trust in the Egyptians, for horse and for horseman.

10 And now, are we come up without the Lord against this land, to war against it?

11 And Eliakim said unto him, and Shebna the scribe, and Joah, Speak unto thy servants in the Syrian tongue, for we understand (it); and speak not to us in the Jewish tongue; and why speakest thou in the ears of the men that sit upon the wall?

12 And Rabshakeh said to them, Hath my lord sent me to your lord, or to you, to speak these words; is it not to the men that sit on the wall, that they may eat dung and drink (their own) water with you together?

5. Lit. 'and in words,' in B.

9. 'turn against the face of the governors,' ℵ*B: 'of one governor' ℵ^{cb}AQ &c.: 'trust in Egypt,' ℵB.

10. ℵ*B add, 'The Lord said unto me, Go up against this land, and destroy it' (a column ends here in A). So Aq. Th. Symm.

11. Omit 'the scribe,' BQ. 'Speak not,' (pres. tense), perhaps = do not go on speaking.... Omit 'that sit' B ('that are,' ℵQ).

13 And Rabshakeh stood, and cried with a great voice in the Jewish tongue, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

15 And let not Hezekiah make you trust in the LORD, saying, The LORD will safely deliver us; this city shall not be given into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus saith the king of Assyria, Make agreement with me, and come out to me; and eat ye everyone of his vine, and everyone of his fig tree, and drink ye everyone the waters of his cistern:

17 Until I come and take you away to a land like your own land, a land of corn and new wine, a land of bread and vineyards:

18 Lest Hezekiah entice you, saying, The LORD will deliver us. Have the gods of the nations delivered everyone his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arpad? where the gods of Sepharvaim? and verily they have delivered Samaria out of my hand!

20 Who are they among all the gods of these lands, that have delivered their land out of my hand? that the LORD should deliver Jerusalem out of my hand!

21 But they held their peace, and answered him not a word; for the king's commandment was thus, saying, Ye shall not answer him.

22 And Eliakim came, the son of Hilkiah, that was over the house, and Shebna the secretary, and Joah, the son of Asaph, the recorder, unto Hezekiah, with clothes rent, and told him the words of Rabshakeh.

15. 'safely deliver': verb repeated in Heb.

16. 'agreement,' lit. 'blessing': freq. used in sense of *a present.*

20. Or, 'how much less shall the LORD...?' (Ver. 19*b* is of course ironical, as translated).

13 And Rabshakeh stood, and cried with a great voice in the Jewish tongue, and said, Hear ye the words of the great king, the king of the Assyrians;

14 Thus saith the king: Let not Hezekiah deceive you with words, which shall not be able to deliver you.

15 And let not Hezekiah say to you, God will deliver us, and this city shall not be given up into the hand of the king of the Assyrians.

16 Hearken not to Hezekiah. Thus saith the king of the Assyrians, If ye will be blessed, come out to me, and ye shall eat everyone of his vine and his figs, and drink the water of your cistern;

17 Until I come and take you to a land, as (is) your own land, a land of corn and wine, and loaves, and vineyards.

18 Let not Hezekiah deceive you, saying, Your God will deliver us. Have the gods of the nations delivered each one his own land out of the hand of the king of the Assyrians?

19 Where is the god of Hamath and Arpad? and where is the god of the city of Sepharvaim? were they able to deliver Samaria out of my hand?

20 Which of the gods of all these nations delivered his land out of my hand? that God shall deliver Jerusalem out of my hand?

21 And they were silent, and none answered him a word, because the king had commanded that none should answer.

22 And Eliakim, the son of Hilkiah, the steward, went in, and Shebna the scribe of the host, and Joah, the son of Asaph, the recorder, unto Hezekiah, with their clothes rent, and reported unto him the words of Rabshakeh.

14. 'which...': '*he* shall not be able,' B.

16. B reads 'brass' (copper?) for 'cistern': can this mean a vessel? See Soph. *El.* 758. For the var. reading, cf. Ecclus. l. 3.

18. Omit 'Your,' ℵ*B.

20. 'Who is there of the gods...nations, that delivered...' B.

22. 'scribe of the host': cf. 2 Kings xxv. 19, Jer. lii. 25. Evidence of papyri (see Deissmann, *Bible Studies*) suggests that γραμματεὺς sometimes stands for a military title. Here, however, it is an addition of LXX. 'reported': 'declared,' ℵB.

XXXVII. 1 And it came to pass, when the king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the house, and Shebna the secretary, and the elders of the people, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and chastisement, and contempt; for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his lord hath sent to reproach the living God, and will chastise the words which the LORD thy God hath heard; and thou wilt lift up prayer for the remnant that is found.

5 And the servants of the king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your lord, Be not afraid of the words which thou hast heard, wherewith the young men of the king of Assyria have blasphemed me.

7 Behold, I will put a spirit in him, and he shall hear a message, and return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rabshakeh returned, and found the king of Assyria warring against Libnah, for he had heard that he had broken up from Lachish.

9 And he heard say concerning Tirhakah king of Cush, He is gone forth to war against thee. And he heard, and sent messengers to Hezekiah, saying,

1. Lit. 'and he rent....'
4. Or, 'with which...hath sent (him) to reproach....'

XXXVII. 1 And it came to pass, when the king Hezekiah heard (it), he rent his clothes, and put sackcloth about him, and went up into the house of the Lord.

2 And he sent Eliakim, the steward, and Shebna, the scribe, and the elders of the priests, with sackcloth about them, unto Isaiah the prophet, the son of Amoz.

3 And they said to him, Thus saith Hezekiah, Today is a day of affliction, and reproach, and reproof, and anger; for the pang is come upon her that travaileth, and she hath not strength to bring forth.

4 The Lord God hear the words of Rabshakeh, with which the king of the Assyrians sent him to reproach the living God, and to reproach with the words which the Lord thy God hath heard; <and thou shalt pray to thy Lord> concerning these that are left.

5 And the servants of the king came to Isaiah;

6 And Isaiah said to them, Thus shall ye say to your lord, Thus saith the Lord, Fear not thou for the words which thou hast heard, wherewith the envoys of the king of the Assyrians have reproached me.

7 Behold, I will put a spirit in him, and he shall hear tidings, and return to his land, and he shall fall by the sword in his land.

8 And Rabshakeh returned, and came upon the king besieging Libnah: and the king of the Assyrians heard

9 That Tirhakah, king of the Ethiopians, had gone out to besiege him; and when he heard it, he turned away, and sent messengers to Hezekiah, saying,

2. '*and* the elders...' ℵBQ. A reads, 'to the elders.'

4 init. 'The Lord thy God,' ℵBQ.

4. 'which the king...sent to reproach,' ℵBQ. $\aleph^{cb}$A, 106 omit 'and thou shalt pray to thy Lord...' ($\aleph^{*}$Q have 'the Lord thy God').

5. 'the king Hezekiah,' ℵB.

7. 'I do put,' B.

8, 9. 'and he heard that he had departed from Lachish. And Tirhakah... went out...' B.

10 Thus shall ye say to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thyself hast heard what the kings of Assyria have done to all the lands, putting them under the ban; and shalt thou be delivered?

12 Did the gods of the nations, which my fathers destroyed, deliver them? as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena and Ivvah?

14 And Hezekiah took the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of Hosts, God of Israel, that sittest upon the cherubim, thou art the God, thou alone, for all the kingdoms of the earth; thou hast made the heavens and the earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which he hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the lands, and their land,

19 And have given their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; and have destroyed them.

20 And now, O LORD our God, save us from his hand: and all the kingdoms of the earth shall know that thou art the LORD, thou alone.

16. 'sittest,' or, 'art enthroned upon': or, 'dwellest (between)'....

10 Thus shall ye say to Hezekiah, king of Judah, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given over into the hand of the king of the Assyrians.

11 Hast thou not heard what the kings of the Assyrians have done to all the earth, how they have destroyed it?

12 Did the gods of the nations, they whom my fathers destroyed, deliver them? Gozan, and Haran, and [Rezeph], which are in the land of [Telassar]?

13 Where are the kings of Hamath, and of Arpad? and of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah took the book from the messengers, and opened it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of Hosts, the God of Israel, that sittest upon the cherubim, thou alone art the God of every kingdom of the world; thou hast made heaven and earth.

17 Hearken, O Lord; look upon us, O Lord, and see the words of Sennacherib, which he hath sent to reproach the living God.

18 For in truth, the kings of the Assyrians have laid waste the whole world, and their country,

19 And cast their idols into the fire; for they were no gods, but the works of men's hands, wood and stone; and destroyed them.

20 But do thou, O Lord our God, save us out of their hand, that every kingdom of the earth may know that thou alone art God.

11 fin. Add 'and shalt thou be delivered?' B (Aq. Th. Symm.).

12. Or, 'Did the gods of the nations deliver them, whom my fathers destroyed?' [Rezeph, Telassar] Rapheth, B, Raphis, A. Themath, B, Themad, A, Theman (Teman) Q.

13. 'and where of A., and where of the city...'? B.

14. 'messengers, and read it, and went up into the house of the Lord, and opened it,' ℵ*B.

17. 'Bow down, Lord, thine ear, hearken, O Lord; open, Lord, thine eyes, look upon us,' &c. B as in 2 Ki. xix. 16 [cf. Dan. ix. 18 (Theod.) Baruch ii. 17].

19 fin. 'and destroyed them': 'and thrust them out,' B.

20. 'But now, O Lord...' B: 'his hand,' ℵ*B: 'art the God,' ℵ^{ca,cb}BQ.

21 And Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD, the God of Israel, As to what thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee, hath mocked thee; the daughter of Jerusalem hath shaken her head after thee.

23 Whom hast thou reproached and reviled? and against whom hast thou raised high thy voice? thou hast lifted up thine eyes on high against the Holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord, and hast said, With the multitude of my chariots I have ascended the height of the mountains, the recesses of Lebanon; and I will cut down the loftiness of his cedars, the choice of his fir-trees; and I will come into the height of his border, the forest of his garden-land.

25 I have digged, and drunk waters; and with the sole of my feet I will dry up all the canals of Mazor.

26 Hast thou not heard? from long ago I made it, from ancient days I formed it; now have I brought it to pass, and thou hast been (destined) to lay waste, as ruinous heaps, fortified cities.

27 And their inhabitants were short of hand, they were dismayed and ashamed: they were (as) grass of the field, and green herbage, grass of the house tops, and a cornfield before it stands in stalk.

28 And thy down-sitting, and thy going out and thy coming in I know, and thy rage against me.

29 Because thy rage against me and thy recklessness is come up into mine ears, I will put my ring in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

24. 'fir-trees': or, 'cypresses': 'border,' i.e. limit: hence perhaps 'his furthest height.'

25. Mazor, see xix. 6.

26. 'destined': or, 'an instrument,' or, 'able,' to be supplied: some take it as 3rd pers.: 'and it shall be....'

28. 'rage,' lit. 'enraging of thyself.'

29. 'recklessness,' or, '(careless) ease': as in xxxii. 9.

21 And Isaiah the son of Amoz was sent to Hezekiah, and said to him, Thus saith the Lord, the God of Israel, I have heard the prayers which thou madest to me concerning Sennacherib king of the Assyrians.

22 This is the word which God hath spoken concerning him; The virgin daughter of Zion despiseth thee and mocketh thee; the daughter of Jerusalem shaketh her head at thee.

23 Whom hast thou reproached and provoked? or against whom hast thou lift up thy voice? what, hast thou not lifted up thine eyes on high against the Holy One of Israel?

24 For by messengers thou hast reproached the Lord; for thou saidst, By the multitude of my chariots have I gone up to the height of the mountains, and to the utmost parts of Lebanon, and have cut down the height of his cedar, and the beauty of his cypress, and have entered into the height of the portion of his forest,

25 And have made a mound, and have dried up waters, and every gathering of water.

26 Hast thou not heard long since of these things that I have done? from ancient days have I ordained it, and now have I shown it forth, to make nations in strong places desolate, and them that dwell in strong cities.

27 I slackened their hands, and they were withered up, and became as green grass upon house-tops, and as wild couch-grass.

28 But now I know thy resting place, and thy going out, and thy coming in.

29 But thy rage with which thou ragedst, and thy bitterness, have come up toward me, and I will put a muzzle on thy nose, and a bit in thy lips, and will turn thee back by the way by which thou camest.

23. Lit. 'and hast thou not...'? B reads rather 'towards' than 'against.'
26 init. 'Have I not,' ℵ*B.
27. 'dry grass,' ℵBQ.

30 And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the escaped of the house of Judah that are left, shall again take root downward, and bear fruit upward.

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the jealousy of the LORD of Hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast up a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 And I will protect this city, to save it, for mine own sake, and for my servant David's sake.

36 And the angel of the LORD went out, and smote in the camp of Assyria an hundred and fourscore and five thousand: and (men) arose early in the morning, and behold, they were all dead corpses.

37 And Sennacherib king of Assyria broke up, and went, and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat; and Esarhaddon his son reigned in his stead.

XXXVIII. 1 In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Give orders to thine house; for thou diest, and shalt not live.

30. Perhaps, 'that ye eat...' (verb is infin.): 'that which groweth... springeth': some render, 'fallow growth...root growth.' See Levit. xxv. 5. The verse is somewhat obscure.

38. Or, 'And he was worshipping...and A. and S....' 'Nisroch': name unknown from other sources, and considered doubtful. 'escaped': lit. 'saved themselves.'

1. Or, 'concerning thine house.'

30 And this is the sign to thee; eat, for this year, what thou hast sown, and in the second year that which is left; and in the third year sow and reap ye, and plant vineyards, and ye shall eat the fruit thereof.

31 And there shall be they that are left in Judah, they shall strike root downward, and bear seed upward.

32 For they that are left shall go forth from Jerusalem, and they that are saved upon mount Zion; the jealousy of the Lord of Hosts will do this.

33 Therefore thus saith the Lord against the king of the Assyrians, He shall not come into this city, nor cast a spear against it, nor bring up a shield against it, nor compass it with a trench,

34 But by the way that he came, by it shall he return. Thus saith the Lord,

35 I will hold a shield before this city, to save it, for mine own sake, and for David my servant's sake.

36 And there went forth an angel of the Lord, and destroyed out of the camp of the Assyrians an hundred and fourscore (and) five thousand; and (men) arising early found all the dead bodies.

37 And Sennacherib king of the Assyrians turned, and departed, and dwelt at Nineveh.

38 And as he was worshipping the god of his fathers in the house of Nisroch, Adrammelech and Sharezer his sons smote him with swords; but they made good their escape into Armenia; and Esarhaddon his son reigned in his stead.

XXXVIII. 1 And it came to pass at that time, Hezekiah fell sick unto death; and Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Give orders concerning thine house; for thou diest, and shalt not live.

31. *Perhaps* corrupted from 'And it shall be, they that are,' &c.

32. 'There shall be those that are left from Jer., and those that are saved from mount Zion,' B &c.

34. 'return, and into this city he shall not come. Thus' &c. B (Theod.).

38. Or, 'worshipping N. his father's god in (his? lit. the) house.'

2 And Hezekiah turned his face to the wall, and prayed unto the LORD,

3 And said, Ah LORD, remember, I pray thee, how that I have walked before thee in truth and with whole heart, and have done that which is good in thine eyes. And Hezekiah wept, a great weeping.

4 And the word of the LORD came to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I am adding to thy days fifteen years.

6 And I will deliver thee and this city out of the grasp of the king of Assyria, and I will protect this city.

7 And this shall be the sign unto thee from the LORD, that the LORD will do this thing which he hath spoken:

8 Behold, I am turning the shadow of the steps, which it hath gone down on the steps of Ahaz by the sun, ten steps backward. And the sun returned ten steps, on the steps whereon it was gone down.

9 A writing of Hezekiah, king of Judah, when he had been sick, and come to life from his sickness:

10 I said, In the stillness of my days I shall go into the gates of hell; I am deprived of the residue of my years.

11 I said, I shall not see Jah, Jah in the land of the living; I shall behold man no more with the inhabitants of ceasing.

12 My habitation is plucked up, and carried away from me like a shepherd's tent. I have rolled up, like a weaver, my life; he cutteth me off from the thrum; from day to night thou wilt make an end of me.

6. 'grasp,' lit. 'palm of the hand.'

7. 'thing,' or 'word.'

8. i.e. probably, the shadow *on* the steps.

10. 'stillness,' i.e. the noontide pause: cf. 'solstice.'

11. 'of ceasing,' or almost 'of *passage*,' i.e. of this transitory life or world. Some would transpose two letters, giving HLD *the world*, as in Ps. xlix. 1, or rather *time*, *duration*, for HDL *ceasing*.

12. 'habitation': or, 'generation': 'rolled up': or, 'cut off.'

2 And Hezekiah turned his face to the wall, and prayed unto the Lord,

3 Saying, Remember, O Lord, how I have walked before thee with truth, with a true heart, and have done that which is pleasing in thy sight; and Hezekiah wept with great weeping.

4 And the word of the Lord came to Isaiah, saying,

5 Go, and tell Hezekiah, Thus saith the Lord, the God of David thy father, I have heard the voice of thy prayer, and have seen thy tears; behold, I add unto thy time fifteen years:

6 And I will save thee out of the hand of the king of the Assyrians, and I will hold a shield before this city.

7 And this is the sign to thee from the Lord, that God will accomplish this word.

8 Behold, I turn the shadow of the steps, down which the sun has gone, the ten steps of the house of thy father; I will turn the sun back the ten steps. And the sun went up (again) the ten steps, down which the shadow had gone.

9 [A song.] Prayer of Hezekiah king of Judah, when he had fallen sick, and arisen from his sickness.

10 I said, At the height of my days, in the gates of hell I shall leave the residue of my years.

11 I said, I shall no more see the salvation of God in the land, I shall no more see man.

12 From among my kindred; I have left behind the residue of my life; it is gone forth and departed from me, like him that looseth his tent which he hath pitched; my spirit in me became as a web, when she that weaveth draweth near to cut it off.

5. Omit 'the voice of,' B.

6. 'deliver thee and this city out of,' B.

7 fin. Or, 'do this *thing*,' representing Heb. in which 'word' and 'thing' are sometimes not distinguished.

9. Omit 'A song,' ℵBQ.

10. After 'days' ℵ^{ca} with some other authorities insert 'I shall go' or 'walk.'

11. 'In the land of the living; I shall no more see the salvation of Israel upon earth, I shall no more see man; (12) he is failed from among my kindred,' B.

13 I quieted myself till morning; as a lion, so he breaketh all my bones; from day to night thou wilt make an end of me.

14 Like a swift, a crane, so did I chatter; I did moan like a dove; mine eyes failed towards the height; O LORD, I am oppressed; be thou surety for me.

15 What shall I say? he hath both spoken unto me, and himself hath done it; I shall go softly all my years, because of the bitterness of my soul.

16 O Lord, by these things men live, and wholly in them is the life of my spirit; and thou wilt recover me, and make me to live.

17 Behold, for peace it was bitter to me, bitter; and thou hast loved my soul from the pit of destruction; for thou hast cast all my sins behind thy back.

18 For hell cannot give thee thanks, death praise thee; they that go down to the pit cannot hope for thy truth.

19 The living, the living, he shall give thee thanks, as I do this day; the father shall make the sons to know concerning thy truth.

20 The LORD (was ready) to save me; and we will play on my stringed instruments all the days of our life in the house of the LORD.

21 And Isaiah said, They shall take a cake of figs, and apply it to the boil, and he shall live.

22 And Hezekiah said, What sign is there, that I shall go up to the house of the LORD?

XXXIX. 1 At that time Merodach Baladan, son of Baladan, king of Babylon, sent a letter and a present to Hezekiah; and he heard that he had been sick, and was recovered.

13. 'I quieted myself': or, 'I thought' (lit. laid). Many would read '*I cried out*': this involves altering a letter (שועתי for שויתי).

15. 'spoken:...done it,' i.e. prob. promised and performed. 'softly': or, '*at ease*,' or, '*solemnly*' (Ps. xlii. 4). 'because of': or, 'in spite of': lit. 'upon the bitterness....'

17. *Not* meaning *instead of* peace, but rather 'to give peace.' 'Loved,' i.e. so as to deliver 'from the pit': some read חשכת *thou hast kept back* for חשקת (pronounced somewhat alike).

19. 'truth': or, 'faithfulness.'

21. Or, 'rub it on the boil.' [Some commentators consider that vv. 21, 22 should stand after ver. 6, cf. the parallel passage in 2 Kings.]

13 In that day was I given over until morning, as to a lion; so hath he crushed all my bones; for from the day until night was I given over.

14 As a swallow, so will I cry, and as a dove, so will I rehearse it; for mine eyes have failed from looking up to the height of heaven to the Lord, who rescued me, and took away the anguish of my soul.

15 * * * * * * *

16 O Lord; yea, it was told thee concerning it, and thou didst rouse up my breath, and I was comforted, and came to life.

17 For thou hast delivered my soul that it should not perish, and hast cast away all my sins behind me.

18 For they that are in hell shall not praise thee, nor shall the dead bless thee, nor they in hell hope for thy mercy.

19 The living shall bless thee, as I also do; for from today will I beget children which shall declare thy righteousness,

20 O Lord of my salvation; and I will not cease blessing thee upon the psaltery, all the days of my life, in front of the house of God.

21 And Isaiah said to Hezekiah, Take a cake of figs, and bruise it, and apply it as a plaister, and thou shalt be whole.

22 And Hezekiah said, This is the sign, that I shall go up into the house of the Lord God.

XXXIX. 1 At that time Merodach, the son of Baladan, king of Babylonia, sent a letter and envoys and presents to Hezekiah; for he heard that he had fallen sick unto death, and had arisen again.

13. 'he hath crushed' (omit 'so'), B.
14. 'so do I rehearse it' (corrector? of) B.
20 init. 'O God of,' B.
22. 'This (is) a sign to Hezekiah that...' B. Omit 'the Lord,' B.
1. 'Merodach-Baladan,' B. (A &c. spell 'Laadan' in next clause.) Om. 'to Hezekiah,' B.

2 And Hezekiah was glad because of them, and showed them his treasure-house, the silver and the gold, and the spices, and the fine oil, and all his armoury, and all that was found among his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 And Isaiah the prophet came unto king Hezekiah, and said unto him, What said these men, and whence came they unto thee? And Hezekiah said, They came from a far country unto me, from Babylon.

4 And he said, What have they seen in thine house? And Hezekiah said, All that is in my house have they seen; there is nothing among my treasures that I have not showed them.

5 And Isaiah said to Hezekiah, Hear the word of the LORD of Hosts:

6 Behold, the days are coming, and all that is in thine house, and that thy fathers have stored up until this day, shall be carried to Babylon; nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the kings of Babylon.

8 And Hezekiah said to Isaiah, Good is the word of the LORD which thou hast spoken. And he said, For there shall be peace and truth in my days.

XL. 1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is fulfilled, that her guilt is satisfied; for she hath received of the LORD's hand double for all her sins.

8. 'truth': or, 'steadfastness': cf. xxxviii. 19.

2 And Hezekiah rejoiced with great joy over them, and showed them the house of the treasury, and of the balsam, and the incense, and the myrrh, and the silver, and the gold, and all the houses of the vessels of the treasure, and all that was among his treasures; and there was nothing which Hezekiah showed them not in his house.

3 And Isaiah the prophet came to the king Hezekiah, and said to him, What say these men, and from whence are they come to thee? And Hezekiah said, They are come from a land (from) afar unto me, from Babylon.

4 And Isaiah said, What saw they in thine house? And Hezekiah said, They saw all that is in my house, and there is nothing in my house which they saw not, but (they saw) even that which is among my treasures:

5 And Isaiah said unto him, Hear the word of the Lord of Hosts;

6 Behold, the days come, saith the Lord, and they shall take all that is in thine house, and all that thy fathers gathered together unto this day shall come to Babylon, and they shall leave nothing behind; and God said,

7 They shall take also of thy children, which thou shalt beget, and shall make them eunuchs in the house of the king of the Babylonians.

8 And Hezekiah said to Isaiah, Good is the Lord's word which he hath spoken: let there be now peace and righteousness in my days.

XL. 1 Comfort ye, comfort ye my people, saith the Lord.

2 Ye priests, speak ye to the heart of Jerusalem, comfort her, for her humbling is fulfilled, her sin is atoned for, for she hath received of the Lord's hand double of her sins.

2. Omit 'with great joy' and 'them' towards end of verse, B. Order in B is 'silver...gold...balsam...incense...myrrh.'

6. Omit 'saith the Lord,' B &c.

1. 'saith God,' B &c.

3 A voice of one crying: In the wilderness clear ye the way of the LORD, make level in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be brought low; and the rugged shall become a level, and the rough places a plain:

5 And the glory of the LORD shall be revealed, and all flesh together shall see: for the mouth of the LORD hath spoken.

6 A voice of one saying, Cry! and he said, What shall I cry? All flesh is grass, and all the goodness thereof like a flower of the field.

7 The grass is withered, the flower faded: because the breath of the LORD hath blown upon it; surely the people is grass.

8 The grass is withered, the flower faded; but the word of our God shall stand for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Zion; lift up thy voice with strength, thou that bringest good tidings to Jerusalem; lift it up, be not afraid! say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come as a strong one, and his arm ruling for him: behold, his reward is with him, and his recompense before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry (them) in his bosom: he shall tend those that give suck.

12 Who hath measured the waters with the hollow of his hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in a balance, and the hills in scales?

13 Who hath meted out the Spirit of the LORD, and, as the man of his counsel, made him to know?

14 With whom took he counsel, and he caused him to discern, and taught him in the path of judgment, and taught him knowledge, and made him to know the way of discernment?

9. Or, 'O Zion that bringest good tidings:...O Jerusalem, that bringest...' &c.

10. Or, 'will come with strength' (requires alteration of vowel-points): diff. word from that in ver. 9.

12, 13. 'meted out': or, 'determined.'

3 A voice, of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.

4 Every valley shall be filled up, and every mountain and hill shall be brought low; and the crooked places shall become a straight (path), and the rough land smooth ways.

5 And the glory of the Lord shall be seen, and all flesh shall see the salvation of God, for the Lord hath spoken.

6 A voice of one saying, Cry! And I said, What shall I cry? All flesh (is) grass, and all glory of man (is) as the flower of grass.

7 * * * * *

8 The grass is withered, and the flower is fallen; but the word of our God abideth for ever.

9 Go up upon a high mountain, thou that bringest good tidings to Zion; lift up thy voice with thy strength, thou that bringest good tidings to Jerusalem: lift ye up (your voice), fear not; say thou to the cities of Judah, Behold your God.

10 Behold, the Lord cometh with strength, and his arm with power: behold, his reward (is) with him, and his work before him.

11 As a shepherd shall he tend his flock, and with his arm shall he gather lambs, and shall comfort those with young.

12 Who measured the water with his hand, and the heaven with a span, and all the earth with an handful? Who hath weighed the mountains with a scale, and the valleys with a balance?

13 Who hath understood the mind of the Lord, and who was his fellow-counsellor, that shall teach him?

14 Or with whom shared he his counsel, and he taught him? or who showed him judgment? or who showed him the way of understanding? or who gave to him at the first, and it shall be rendered him again?

4. 'all the crooked places,' B &c. 'and the rough land plains,' ℵ*B.
10. 'the Lord, the Lord,' ℵ^{cb}B.
14. 'Or who gave...again?' omit, ℵ^{cb}BQ. Cf. Rom. xi. 34; Job xli. 11 Heb.

15 Behold, nations (are) as a drop from a bucket, and are counted as a grain on the scales: behold, he will lift up the isles as fine dust.

16 And Lebanon is not sufficient for burning, nor its beasts sufficient for (a burnt) sacrifice.

17 All the nations are as nothing before him, and are counted to him as of nought, and waste.

18 And to whom will ye liken God? and what likeness will ye compare unto him?

19 The graven image, a craftsman melteth it, and the smelter covereth it with gold, and smelteth silver chains.

20 He that is impoverished as to an offering chooseth a tree that will not rot: he seeketh unto him a cunning craftsman, to set up a graven image, that will not totter.

21 Do ye not know? do ye not hear? hath it not been told to you from the beginning? have ye not discerned from the foundations of the earth?

22 He that sitteth upon the circle of the earth, and its inhabitants are as grasshoppers; that stretcheth out the heavens as fine gauze, and spreadeth them out as a tent to dwell in;

23 That giveth over chiefs to nothing; he maketh the judges of the earth as waste.

24 Yea, they have not been planted, yea, they have not been sown; yea, their stock hath not taken root in the earth; and he even bloweth upon them, and they wither, and a whirlwind taketh them away as stubble.

25 To whom then will ye liken me, and I shall be equal to him? saith the Holy One.

26 Lift up your eyes on high, and see: who hath created these? he who bringeth out their host by number; he calleth them all by name, from the greatness of his might, and being strong in power: not one is missing.

15. 'isles': or, 'coast-lands'; or, 'countries'; and so xli. 1, &c.

17. Or, 'as less than nought.'

21. Or, 'Will ye not know? will ye not hear?' Or, 'have ye not discerned the foundations...?' (against accents).

26. Lit. 'not a man is missing.'

15 If all the nations had been reckoned as a drop from a jar, or as the turn of a scale, shall they be reckoned even as spittle?

16 And Lebanon is not sufficient for burning, and all the (four footed) beasts are not sufficient for a (whole) burnt offering.

17 And all the nations are as nothing, and are reckoned for nothing.

18 To whom have ye likened the Lord, and with what likeness have ye likened him?

19 Hath the craftsman made an image, or a goldsmith cast gold, and gilded it over? hath he prepared it as a likeness?

20 For a craftsman chooseth out a tree which doth not rot, and seeketh cunningly how to set up an image there: and that it may not be moved.

21 Will ye not learn? will ye not hear? was it not proclaimed to you from the beginning? have ye not learnt the foundations of the earth?

22 (It is) he that holdeth the circle of the earth, and they that dwell in it are as locusts; he that setteth up the heaven as a canopy, and stretcheth it out as a tent to dwell in,

23 He that giveth rulers to rule as nothing, and he made the earth as nothing.

24 For they shall not sow, nor plant, neither shall their root be rooted in the earth; he breatheth upon them, and they are withered, and a tempest shall seize upon them as brushwood.

25 Now therefore to whom liken ye me, and I shall be exalted? saith the Holy One.

26 Look up on high with your eyes, and see; who hath shown forth all these things? he, that bringeth forth his array by number, will call them all by name from the abundance of his glory, and in the might of strength nothing faileth thee.

15. Perhaps interrog. 'Were all the nations reckoned...and shall they be reckoned...?' B omits 'and' (even).

20. 'will seek,' ℵ*B. Or, 'an image thereof.'

24. 'plant nor sow,' B (A has 'sow' in pres. indic., ungrammatically).

26. Or, 'will call all things' (A).

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment will pass away from my God?

28 Hast thou not known, hast thou not heard? an everlasting God is the LORD, the Creator of the ends of the earth; he fainteth not, neither is weary;—there is no searching of his discernment.—

29 Giving power to the weary; and to the powerless he increaseth strength.

30 And youths faint and are weary, and young men stumble:

31 But they that wait for the LORD shall renew strength; they shall lift up wings like the eagles: they shall run and not be weary, they shall walk and not faint.

XLI. 1 Keep silence before me, O isles; and the peoples shall renew strength; let them come near, then let them speak: let us draw near together to judgment.

2 Who raised up from the East him (whom) Righteousness calleth to his foot; gave up nations before him, maketh him subdue kings; giveth them as dust for his sword, as driven stubble for his bow?

3 He pursueth them, passeth on in peace: a path he shall not go with his feet.

4 Who hath wrought and done it? He that calleth the generations from the beginning; I the LORD am the first, and with the last, I am he.

5 The isles have seen it, and are afraid: the ends of the earth tremble; they have drawn near, and come.

31. Lit. 'exchange strength': so LXX. Or, 'put forth wings.'

1. 'before,' or, 'for me.' 'renew,' as in ch. xl. 31.

2. Very doubtful: perh. 'Whom he calleth in Righteousness to his foot' (i.e. to follow him). Or, 'him whom Righteousness meeteth at every step': interpreting 'righteousness' as = *victory*!

27 For say not, Jacob, and why sayest thou, Israel, My way is hid from God, and my God hath taken away my judgment, and hath stood aloof!

28 And now, hast thou not learnt? hast thou not heard? the everlasting God, God who hath framed the ends of the earth, will not hunger, nor grow weary,—nor is there any finding out of his understanding—,

29 Giving strength to the hungry, and pain to them that suffer not.

30 For youths shall hunger, and young men shall be weary, and chosen men shall be without strength:

31 But they that wait for the Lord shall renew their strength; they shall put forth wings as eagles; they shall run, and shall not be weary; they shall walk, and shall not hunger.

XLI. 1 Be made new toward me, ye islands: for the rulers shall renew their strength: let them draw near, and let them speak together, then let them proclaim judgments.

2 Who roused up righteousness from the rising of the sun, called it to his feet, it shall go forth? he shall set it before nations, and shall astonish kings; and he shall lay their swords upon the earth, and their bows as brushwood that is cast forth.

3 And he shall pursue them, and the way of his feet shall pass over in peace.

4 Who hath wrought and done these things? he called it, that called it from the beginning of generations; I, even God, am the first, and unto the times to come, I am.

5 The nations saw, and were afraid, the ends of the earth drew near, and came together,

28. 'the God who,' B &c.

1. Diff. word from 'renew,' in following clause, and xl. 31; perhaps has sense of 'be consecrated': Heb. for this differs from 'be silent' by ך for ך. 'Judgment,' sing., all MSS. but A.

2. 'and it shall go forth,' ℵBQ.

3. Omit 'and,' B.

6 They help everyone his neighbour; and one saith to his brother, Be strong!

7 And the craftsman strengthened the smelter, he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good: and he fasteneth it with nails, that it should not totter.

8 And thou, Israel my servant, Jacob whom I have chosen; the seed of Abraham that loved me;

9 Thou on whom I have taken hold from the ends of the earth, and called thee from the corners thereof; and said to thee, Thou art my servant; I have chosen thee, and not rejected thee:

10 Fear not, for I am with thee; look not around, for I am thy God: I have strengthened thee, yea, I have helped thee, yea, I have upheld thee with the right hand of my righteousness.

11 Behold, all they that were hot against thee shall be ashamed and confounded; they shall be as nought, and shall perish, the men of thy strife.

12 Thou shalt seek them, and shalt not find them, the men of thy contention; the men of thy war shall be as nought, and as nothingness.

13 For I, the LORD thy God, do hold fast thy right hand; he that saith to thee, Fear not, I have helped thee.

14 Fear not, thou worm Jacob, ye few men of Israel; I do help thee, saith the LORD, and the Holy One of Israel is thy redeemer.

15 Behold, I have set thee for a threshing sledge, sharp, new, with edges; thou shalt thresh mountains, and grind them fine, and shalt make hills as chaff.

16 Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt exult in the LORD, shalt glory in the Holy One of Israel.

6 Deciding everyone to help his neighbour and his brother, and he shall say,

7 The craftsman is strong, and the smith smiting with a hammer, beating withal; then will he say, The joining is good, they have made them strong with nails; they will set them in place, and they shall not be moved.

8 But thou, Israel, (art) my servant, Jacob whom I have chosen, the seed of Abraham whom I loved:

9 On whom I took hold from the ends of the earth, and called thee from the watch towers thereof, and said to thee, Thou art my servant; I have chosen thee, and not forsaken thee.

10 Fear not, for I am with thee; be not dismayed, for I am thy God that strengtheneth thee; and I have helped thee, and have saved thee from falling by my just right hand.

11 Behold, all they that resist thee shall be ashamed and turned backward; for they shall be as though they were not, and all thy adversaries shall perish.

12 Thou shalt seek them, and shalt not find the men who shall evil intreat thee; for they shall be as though they were not, and they that war against thee shall cease to be.

13 For I am God, that hold fast thy right hand, that say to thee, Fear not,

14 O Jacob, thou little Israel; I have helped thee, saith the God that ransometh thee, Israel.

15 Behold, I make thee as wheels of a cart, that thresh out; new, with teeth like a saw; and thou shalt thresh the mountains, and beat small the hills, and shalt make them as dust.

16 And thou shalt winnow them, and a wind shall take them, and a tempest shall scatter them. But thou shalt rejoice among the holy things of Israel.

7. A* seems to omit 'withal': B &c. read 'some time' for 'then,' and B has 'he hath made them strong.'

13. '*thy* God,' $\aleph^{ab}$BQ.

14. 'that ransometh Israel,' B.

15. Rather, 'chaff,' $\aleph$BQ.

17 The afflicted and needy are seeking water, and there is none; their tongue is parched with thirst: I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers on bare heights, and fountains in the midst of valleys; I will make the wilderness a pool of water, and dry land springs of water.

19 I will give in the wilderness cedar, acacia, and myrtle, and oil-tree; I will set in the desert fir, plane, and larch together.

20 That they may see, and learn, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 Bring near your cause, saith the LORD; bring up your strengths, saith the King of Jacob.

22 Let them bring them up, and tell us what shall happen; tell ye of the former things, what they be, that we may apply our heart, and learn their issue; or make us to hear the things that are coming.

23 Tell the things that are to come hereafter, that we may learn that ye are gods; yea, do good and do evil, that we may look around, and see (it) together.

24 Behold, ye are of nought, and your work of nothingness: an abomination is he that chooseth you.

25 I have roused up one from the north, and he came: from the rising of the sun one that calleth on my name; and he shall come upon rulers as morter, and as a potter (that) treadeth clay.

26 Who hath told from the beginning, that we may know? and from before, that we may say, It is right! Yea, there is none that telleth, yea none that maketh to be heard, yea none that heareth your words.

19. 'oil-tree,' i.e. oleaster: for 'fir,' and 'larch,' perhaps 'cypress' and 'sherbin tree.'

24. 'nothingness': word supposed to have this meaning, though the form here used differs by a letter, and means strictly 'a viper.'

25. 'calleth on': or, 'proclaimeth my name.' 'come upon': some alter slightly to 'trample.'

17 And the poor and the needy shall triumph. For they shall seek water, and there shall be none; their tongue is dried up with thirst. I the Lord God, I the God of Israel will hear, and will not forsake them.

18 But I will open rivers upon the mountains, and fountains in the midst of the plains; I will make the wilderness into pools, and the thirsty land into watercourses.

19 I will plant in the waterless land cedar and box, and myrtle and cypress, and white poplar;

20 That they may see, and learn, and understand, and know together that the hand of the Lord hath done all this, and the Holy One of Israel hath shown it forth.

21 Your judgment draweth near, saith the Lord God; your counsels have drawn near, saith the King of Jacob.

22 Let them draw near, and declare unto you what shall come to pass; or tell ye (of) the former things, what they were, and we will apply our thoughts, and perceive what the last things be: and tell us the things that are coming.

23 Declare the things that are coming at the last, and we shall perceive that ye are gods: do good, and do evil, and we will wonder.

24 For whence are ye, and whence is your working? from the earth. As an abomination have they chosen you.

25 I have raised up him from the north, and him from the rising of the sun; they shall be called by my name; let rulers come, and like clay of a potter, and like a potter treading clay, so shall ye be trodden down.

26 For who shall proclaim the things from the beginning, that we may learn them? or the former things, and we shall say that they are true? there is none that foretelleth, nor any that heareth your words.

18. 'pools of waters,' ℵ*B.
19. Omit 'and' before 'myrtle,' ℵ*B.
20. Omit 'all,' ℵ*B.
23 init. 'Declare to us,' ℵ*B. 'wonder, and see (it) together,' ℵBQ &c.
25 init. 'But I have...' ℵBQ. 'be called,' syllable omitted in A.

27 First to Zion, Behold, behold them; and to Jerusalem will I give one that bringeth good tidings.

28 And I saw, and there was no man; and among these, and there was no counsellor, that I should ask of them, and they should answer a word.

29 Behold, they are all vanity; their works are nothingness; their molten images are wind and wasteness.

XLII. 1 Behold my servant, whom I uphold; mine elect, (in whom) my soul is well pleased: I have put my soul upon him; he shall bring forth judgment to the nations.

2 He shall not cry out, nor lift up, nor make his voice heard in the street.

3 A bruised reed shall he not break, and a dimly burning wick shall he not quench; according to truth shall he bring forth judgment.

4 He shall not burn dimly nor be bruised, till he (shall) set judgment in the earth; and the isles shall wait for his law.

5 Thus saith the God, the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and the things that come forth of it; that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will take hold of thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the nations:

7 To open blind eyes, to bring out a captive from prison, and them that sit in darkness from a house of confinement.

8 I am the LORD; that is my name; and my glory will I not give to another, and my praise to graven images.

9 The first things, behold, they have come, and I am telling new things; before they spring up I cause you to hear of them.

2. 'in the street': or, 'abroad.'
3. 'bruised': or, 'crushed.'
4. 'law': here the meaning 'teaching' is prominent in the word Torah.
5. 'the God,' Heb. Ha-El.
6. 'keep thee': or, 'form thee.'

27 I will give rule to Zion, and will comfort Jerusalem in the way.

28 For from the nations, behold, no man; and from among their idols there was none that declared (aught), and if I ask of them, Whence are ye? they will not answer me.

29 For they are those that make you, and vain are they that lead you astray.

XLII. 1 Jacob (is) my servant, on him will I take hold; Israel (is) my chosen, my soul hath received him; I have put my spirit upon him, he shall bring forth judgment for the nations.

2 He shall not cry out, nor send forth (his voice), nor shall his voice be heard without.

3 A bruised reed shall he not crush, and smoking flax shall he not quench, but shall bring forth judgment unto truth.

4 He shall shine out, and shall not be shattered, until he have set judgment upon the earth; and in his name shall nations hope.

5 Thus saith the Lord, the God who made the heaven and fixed it, who established the earth and the things therein, and gave breath to the people upon it, and spirit to them that tread thereon,

6 I the Lord God have called thee in righteousness, and will hold fast thine hand, and will strengthen thee, and have given thee for a covenant of a race, for a light of nations.

7 To open blind men's eyes, to lead out from bonds them that are bound, and men that sit in darkness out of a prison house.

8 I am the Lord God: this is my name; my glory will I not give to another, nor my excellences to the graven images.

9 The things from of old, behold, they are come; and new things do I proclaim, and before they sprang up they were made plain to you.

27. Perhaps, 'A beginning (or, at the beginning) will I give to Z.' 'will comfort Jer. *for* the way,' *εἰς ὁδόν*, B^{ab}NQ (omit B*).

1. See Matt. xii. 18.

5. 'giveth,' NBQ.

6. 'for a light of nations,' omit B*.

9. 'they are come, and new things which I proclaim,' NBQ. 'before the proclaiming (of them)' NB.

10 Sing unto the LORD a new song, his praise from the end of the earth; ye that go down (to) the sea, and the fulness thereof; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up (their voice): the villages that Kedar doth inhabit: let the inhabitants of Sela shout, let them cry aloud from the top of mountains.

12 They shall give honour to the LORD, and tell his praise among the isles.

13 The LORD shall go forth as a mighty man, he shall rouse up zeal like a man of war: he shall shout, yea, roar; he shall do mightily against his enemies.

14 I have been silent from of old: I have been still, and refrained myself; (now) will I cry like a travailing woman; I will gasp and pant together.

15 I will lay waste mountains and hills, and dry up all their herbage; and I will turn rivers to islands, and I will dry up pools.

16 And I will make the blind walk by a way that they knew not; I will make them tread in paths they knew not; I will turn darkness to light before them, and uneven places into a plain. These are the things, I will do them, and will not abandon them.

17 They are turned back; they shall be utterly ashamed, that trust in the graven image, that say to the molten image, Ye are our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who is blind, but my servant, and deaf, but my messenger whom I (shall) send? who is blind as the surrendered one, and blind as the LORD's servant?

20 Thou hast seen many things, but thou observest not: opening the ears, and he heareth not.

11. 'Sela': or, 'the rock.'

14. Tenses are doubtful as to rendering. 'gasp and pant': or, 'desolate and swallow.'

10 Sing unto the Lord a new song; it is his dominion; glorify his name at the end of the earth, ye that go down unto the sea and sail upon it: the isles, and the inhabitants thereof.

11 Be glad, O wilderness and the villages thereof; ye lodges, and the inhabitants of Kedar. They that dwell in a rock shall be glad, upon the tops of the mountains.

12 They shall give glory to God, they shall proclaim his excellences in the isles.

13 The Lord, the God of powers, shall come forth, and shall break war in pieces: he shall stir up jealousy, and shall shout against his enemies with might.

14 I have been silent: shall I be silent even for ever, and hold my peace? I endured, as she that travaileth; I will amaze, and I will dry up together.

15 And I will turn rivers into islands, and will dry up pools.

16 And I will lead blind men by a way that they had not learnt, and will make them to tread paths which they knew not; I will make their darkness into light, and the crooked things into (a) straight (path); these (are) the things which I will do, and will not forsake them.

17 But they turned away backward. Be utterly ashamed, ye that trust in the graven images; that say to the molten images, Ye are our gods.

18 Hear, ye deaf; and look up, ye blind, and see.

19 And who is blind, but my servants? and deaf, but they that are lords over them? and the slaves of God are blinded.

20 Full oft have ye seen, and taken not heed; your ears are opened, and ye heard not.

10. 'from the end,' ℵBQ.

11. 'from the top,' B.

11 fin. Add, 'shall they shout aloud,' ℵBQ.

15. 'I will make desolate mountains and hills, and all their grass will I dry up, and I will turn rivers, &c.' B. (Th. Symm.)

16. 'these things will I do,' BQ.

21 The LORD was pleased for his righteousness' sake: he will make the law great, and make it glorious.

22 And it is a people spoiled and robbed: snared in holes all of them, and hidden in houses of confinement; they are for a spoil, and there is none that delivereth; a prey, and none that saith, Restore.

23 Who among you will give ear to this? will hearken, and hear for the time to come?

24 Who gave up Jacob for a prey, and Israel to spoilers? was it not the LORD, he against whom we have sinned? And they would not walk in his ways, and heard not his law.

25 And he poured upon him fury, his anger, and the violence of war; and it set him on fire round about, and he knew not; and kindled upon him, and he laid it not to heart.

XLIII. 1 And now thus saith the LORD, that created thee, O Jacob, and that formed thee, O Israel, Fear not; for I have redeemed thee, I have called (thee) by thy name, thou (art) mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be scorched, and the flame shall not kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour; I have given Egypt for thy ransom, Cush and Seba in thy stead.

4 Since thou art (become) precious in mine eyes, hast been honoured, and I have loved thee; therefore I will give man in thy stead, and people for thy life.

5 Fear not; for I am with thee: I will bring thy seed from the East, and gather thee from the West:

6 I will say to the North, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the end of the earth:

4. 'therefore,' Heb. 'and,' marking principal clause: 'thy life,' lit. 'soul.'
6. 'Keep not back': or, 'restrain not,' 'confine not.'

21 The Lord God took counsel, that he might be justified, and might magnify praise.

22 And I saw, and the people was plundered and spoiled; for the snare is in treasuries everywhere, and in houses together; where they hid themselves, they became a prey; and there was none that set free a prey, and there was none that said, Restore.

23 Who is there among you that will give ear to this? he shall hearken, for the time to come.

24 Who gave Jacob for a prey, and Israel to them that plunder him? Is it not God, before whom they sinned, and they would not walk in his ways, nor hear his law?

25 And he brought upon them the fury of his wrath, and war overpowered them, and they that set them on fire round about, and they understood not, each of them, neither laid it to heart.

XLIII. 1 And now thus saith the Lord God, who created thee, O Jacob, he that formed thee, O Israel. Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine.

2 Though thou pass through water, I am with thee, and rivers shall not overwhelm thee; though thou go through fire, thou shalt not be burned, flame shall not burn thee up.

3 For I am the Lord thy God, the Holy One of Israel, thy Saviour; I have made Egypt and Ethiopia thy ransom, and set Syene in thy stead.

4 Since thou hast become precious in my sight, thou hast been glorified, and I have loved thee; and I will give many men on behalf of thee, and rulers for thy head.

5 Fear not, for I am with thee; I will bring thy seed from the East, and will gather thee from the West:

6 I will say to the North, Bring (them); and to the South, Keep not back: bring my sons from a land afar off, and my daughters from the ends of the earth,

21. 'took counsel': 'desired,' Q &c., omitting three letters. Cf. liii. 10.
23. 'hearken ye for...' B.
24 init. 'To which he gave,' B.
1. '*and* he that formed,' B.
4. Omit 'many,' B.
6. 'Keep not back': lit. 'hinder not.'

7 Everyone that is called by my name, and that I have created for my glory; that I have formed, yea, have made.

8 Bring forth a blind people, and they have eyes; and deaf ones, and they have ears.

9 All the nations are gathered together, and the peoples are assembled: who among them will tell this, and cause us to hear former things? let them produce their witnesses, and appear righteous, and let them hear, and say, (It is) truth!

10 Ye are my witnesses, saith the LORD, and my servant, whom I have chosen; that ye may know, and believe me, and discern that I am he; before me there was no God formed, neither shall there be after me.

11 I, I am the LORD, and beside me is no Saviour.

12 Myself have told, and have saved, and have caused it to be heard, and there was no stranger among you; and ye are my witnesses, saith the LORD, and I am God.

13 Yea, from the beginning I am he: and there is none that delivereth out of my hand: I will work, and who shall turn it back?

14 Thus saith the LORD, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and will bring down all of them as fugitives, and the Chaldaeans in the ships of their shouting.

15 I the LORD am your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which giveth a way in the sea, and a path in the mighty waters:

17 Which bringeth forth chariot and horse, force and warrior: they lie down together, they shall not rise: they are quenched, they are gone out like a wick:

9. 'produce,' lit. 'give': 'appear righteous,' or, 'be justified.' So ver. 26, xlv. 25, &c.

13. 'from the beginning,' lit. 'from the day.'

7 All that have been called by my name. For in my glory have I established him, and formed (him), and made him,

8 And I led forth a blind people, and their eyes are likewise blind, and they are deaf, though they have ears.

9 All the nations are gathered together, and rulers shall be gathered from among them; who shall declare these things? or who shall declare to you what was from the beginning? let them bring their witnesses, and let them be approved, and let them speak truth, and let them hear.

10 Be ye witnesses to me, and I am witness, saith the Lord God, and the servant whom I have chosen out; that ye may learn, and believe me, and understand that I am; before me there came no other God, and after me there shall be none.

11 I am God, and beside me there is no Saviour.

12 I declared, and I saved, I reproached, and there was no stranger among you; ye are my witnesses, and I am witness, saith the Lord God,

13 Even from the beginning, and there is none that delivereth out of my hands: I will do it, and who shall turn it back?

14 Thus saith the Lord God who redeemeth you, the Holy One of Israel: For your sakes will I send to Babylon, and will rouse up all that flee, and the Chaldaeans shall be bound in stocks.

15 I am the Lord God, your holy one, he that shewed forth Israel your king.

16 Thus saith the Lord, that giveth a way in the sea, and a path in the mighty water,

17 He that bringeth forth chariots, and horse, and a mighty throng; but they have lain down, and shall not arise, they are quenched as flax that is quenched:

9. 'approved': or, 'justified': 'let them hear, and let them speak truth,' B: omit 'let them hear,' ℵ*Q.

10. Omit 'me' after 'believe,' ℵBQ.

12. 'among *us*,' B: 'and I am the Lord God' (om. 'witness, saith') ℵB. Cf. ver. 10.

14 fin. So ℵ^{ca}A 26 106: 'in ships' ℵ*BQ: prob. should be 'shall make entreaty in ships' (δεηθήσονται, 305), see Field, 1859 edit., note ad loc.

17. 'He that (hath) brought forth,' ℵBQ: 'they shall lie down,' B*.

18 Remember ye not the first things, neither consider the things of old.

19 Behold, I do a new thing; now is it springing forth; will ye not know it? Yea, I will set a way in the wilderness, rivers in the desert.

20 The beast of the field shall honour me, jackals and (daughters of) ostriches: for I have given waters in the wilderness, rivers in the desert, to give drink to my people, my chosen.

21 The people which I have formed for myself, they shall recount my praise.

22 And thou hast not called upon me, O Jacob: for thou hast been weary of me, O Israel.

23 Thou hast not brought me the lambs of thy burnt offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with a (meal) offering, nor wearied thee with incense.

24 Thou hast not bought me sweet cane with silver, neither hast thou steeped me with the fat of thy sacrifices: only thou hast caused me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, I am he that blotteth out thy rebellions for mine own sake, and I will not remember thy sins.

26 Put me in remembrance; let us plead together: do thou recount, that thou mayest appear righteous.

27 Thy first father sinned, and thine interpreters rebelled against me.

28 And I will profane princes of holiness, and will give up Jacob to the ban, and Israel to reproaches.

22. Some render, 'much less hast thou wearied thyself with me.'

26. 'let us plead together,' or, 'judge one another': possibly, 'be judged.'

28. Or past tenses, altering the points: 'princes of holiness': or, 'of the sanctuary' (?) or, 'consecrated princes.'

18 Remember ye <not> the first things, and consider not the things of old.

19 Behold, I do new things which shall now arise, and ye shall learn them: and I will make a path in the desert, and rivers in the waterless land:

20 The beasts of the field shall praise me, owls, and the daughters of ostriches; because I have given water in the desert, and rivers in the waterless land, I will give my chosen race to drink,

21 My people, whom I have preserved to set forth my excellences.

22 Not now have I called thee, Jacob, nor made thee weary, Israel:

23 No sheep have I of thy offering, nor didst thou glorify me in thy sacrifices, nor serve in thy sacrifices; nor have I wearied thee with frankincense,

24 Neither didst thou buy for me incense for silver, nor did I desire the fat of thy offerings; but in thy sins and in thine unrighteousness I stood before thee.

25 I am, I am he that blotteth out thy transgressions, and will not remember thine unrighteousnesses.

26 But do thou remember, and let us be judged; tell thou first thy transgressions, that thou mayest be justified.

27 Our fathers first, and their rulers transgressed against me:

28 And the rulers defiled my holy things; and I gave Jacob over to destroy (him), and Israel for a reproach.

18. [not] omitted in A. Negative in all other Gk MSS. 'Nolite (ergo) priora meminisse,' Cyp. *Test.* i. 12.

20. '*to* give my chosen race,' ℵBQ.

22. A has strictly 'not' for 'nor.'

23. 'thy' before 'offering' not expressed in ℵAQ &c. Omit 'nor serve in thy sacrifices,' ℵ*BQ*.

24. 'an offering for silver,' B: 'thou stoodest before me,' BQ*.

25. 'transgressions for my sake, and thy sins, and will not,' B. (So Theod.) 'will not remember them,' ℵBQ.

27. 'Your fathers,' ℵBQ: 'your rulers,' B.

28. A has 'Jerusalem' (abbrev.) for 'Israel.'

XLIV. 1 And now hear, O Jacob my servant; and Israel, whom I have chosen;

2 Thus saith the LORD that made thee, and formed thee from the womb, that will help thee: Fear not, O Jacob my servant, and (thou) Jeshurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and flowing streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon them that go forth of thee.

4 And they shall spring up in the midst of the grass, as willows by the water courses.

5 This one shall say, I am the LORD's; and this shall call on the name of Jacob; and this shall write with his hand, The LORD's; and entitle, In the name of Israel.

6 Thus saith the LORD, the King of Israel, and his redeemer, the LORD of Hosts; I am the first, and I am the last; and beside me there is no God.

7 And who, as I, shall call, and shall tell it, and state it in order for me, since I set up the people of old time? and things which are coming, and things which shall come, let them tell it to them.

8 Shudder not, and fear not: have I not caused thee to hear, from that time, and told it? and ye are my witnesses. Is there a God beside me? and there is no Rock: I know not (any).

9 They that form a graven image are all of them waste; and their desirable things shall not profit; and their witnesses, they see not, nor know; that they may be ashamed.

10 Who hath formed a god, and molten a graven image, to no profit?

11 Behold, all his company shall be ashamed; and the craftsmen, they are of men; they shall all be gathered together, they shall stand up; they shall shudder, they shall be ashamed together.

5. 'call on...,' or, 'proclaim, In the name of Jacob.' 'write with...': or, 'inscribe on his hand, To the LORD.' 'entitle': or, 'call in honour.'

7. Some render, 'let him tell it, and'... 'to them': or, 'on their part' (ethic dat.).

XLIV. 1 But now hear, Jacob my servant, and Israel, whom I chose (out).

2 Thus said the Lord God who made thee, and he that formed thee from the womb, Thou shalt yet be helped: fear not, my servant Jacob, and my beloved Israel whom I chose (out);

3 For I will give water in thirst to them that walk in a waterless place; I will put my Spirit upon thy seed, and my blessings upon thy children,

4 And they shall rise up as grass among water, and as a willow by the side of a flowing water.

5 This one shall say, I am God's, and this shall speak in the name of Jacob; and another writeth, I am God's; upon the name of Israel.

6 Thus saith God, the King of Israel, and his deliverer, God of Hosts; I am first, and I am hereafter; except me there is no God.

7 Who is as I am? let him stand, let him call, and make ready for me, since I made man for everlasting; and let them declare to you the coming things before they come.

8 Hide not yourselves; did ye not give ear from the beginning, and I declared it to you? ye are witnesses, whether there be a God beside me; and they were not, at that time.

9 They that mould images, and that grave, are all of them vain; they that make their own delights, which shall not help them; but they shall be ashamed,

10 All they that mould a god, and grave unprofitable things:

11 And all are withered from whence they sprang, and (are) dumb from among men; let them all be gathered together, and they shall stand together, let them be turned backward and be ashamed together.

5. 'cry aloud in the name of Jacob,' ℵBQ. 'shall write,' (ℵ) BQ: add, 'with his hand,' B. 'upon the name of Is. shall he also cry,' ℵ*B.

6. 'Thus saith the King of Israel,' B*.

7. 'stand, and call, and declare, and make ready...' B.

8. 'Hide not yourselves, neither go astray,' B (Theod.).

8 fin. 'heard not, at that time,' BQ.

9. 'are all of them vain things,' ℵ*B: 'making,' B.

10. 'They that mould and grave a god are all of them unprof. things,' B.

11. Omit 'they shall,' ℵBQ.

12 The craftsman in iron (hath) an adze, and worketh in the coals, and formeth it with hammers, with the arm of his strength; moreover he is hungry, and there is no strength: he drinketh no water, and is faint.

13 The craftsman in wood stretcheth out a line, he marketh it with a pencil; he shapeth it with planes, and marketh it out with the compass; and maketh it like the figure of a man, like the beauty of mankind: to dwell in a house.

14 He will hew him down cedars, and taketh ilex and oak, and strengtheneth for himself (one) among the trees of the forest: he planteth a pine, and the rain maketh it great.

15 And it shall be for man for burning: and he taketh of them, and warmeth himself; yea, he kindleth it, and baketh bread; yea, he fashioneth a god, and boweth himself; he maketh it a graven image, and falleth down thereto.

16 He burneth half thereof in the fire: with half thereof he eateth flesh: he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen fire:

17 And the remainder thereof he maketh to be a god, to be his (graven) image; he falleth down unto it, and boweth himself, and prayeth unto it, and saith, Deliver me; for thou (art) my god.

18 They know not, and they discern not; for one hath daubed their eyes, that they see not, and their hearts, that they consider not.

19 And he recalleth it not to his heart, and there is no knowledge, and no discernment to say, I have burned half of it in the fire, and also I have baked bread upon the coals thereof: I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the growth of a tree?

12. '(hath)': or, 'maketh.' Some render the clause, 'one worketh in iron with an adze': and so ver. 13, 'one worketh (or, he carveth) in wood.'

13. 'pencil': word not found elsewhere, and of uncertain meaning. 'Shapeth it with planes,' or, 'maketh it with chisels.'

14. 'He will hew': Heb. verb is infin. 'a pine': or, 'an ash.'

18. 'consider not': perhaps, 'act not wisely.'

19. 'residue': or, 'superfluity.'

12 For the craftsman sharpeneth iron, with an adze he fashioneth it, and boreth it with a gimlet, worketh it with the arm of his strength; and he shall be hungry, and shall be faint, and not drink water:

13 The craftsman, when he hath chosen a piece of wood, setteth it up by measure, and fitteth it together with glue; he maketh it like the form of a great man, and like the goodliness of man, to set it up in a house:

14 He cutteth wood out of the forest which the Lord planted, and the rain made it to grow,

15 That it may be for men for burning; and he taketh thereof, and is warmed; and they burn it, and bake loaves upon it; and the rest he maketh into gods, and they worship them.

16 Whereof he burneth half in the fire (and they burn them, and bake loaves upon them), and roasteth meat upon it, and eateth, and is filled: and when he is warmed, he saith, Sweet is it to me that I am warmed, and have seen fire.

17 But the rest of it he maketh a graven god, and worshippeth it, and prayeth to it, saying, Deliver me, for thou art my god.

18 They have not learnt to have understanding, for they are darkened, from seeing with their eyes, and understanding with their heart.

19 And he considereth not in his heart, nor pondereth in his soul, nor perceiveth with his understanding, that he hath burned half thereof in the fire, and baked loaves upon the ashes thereof, and roasted meat, and eaten; and made the rest of it into an abomination, and they worship it.

12. 'boreth': 'setteth up,' ℵ*B: if this be read, can τέρετρον mean 'a lathe'?

13. '*and* maketh,' B.

14 init. ℵAQ insert neut. relative, difficult to translate; perhaps, 'which he cut as wood...'

15. 'upon them,' ℵBQ: 'they make,' ℵBQ: omit 'into,' B.

16. 'half in the fire, and upon half of it he baketh loaves in the coals,' B.

17. 'into a graven god,' ℵBQ.

19. Omit 'in his heart, nor pondereth,' B.

20 He is a feeder on ashes; a deluded heart hath turned him aside, and he delivereth not his soul, nor saith, Is there not a lie in my right hand?

21 Remember these things, O Jacob; and Israel, for thou art my servant; I have formed thee, thou art my servant: Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a mist, thy rebellions, and as a cloud thy sins; return unto me; for I have redeemed thee.

23 Sing, O ye heavens, for the LORD hath done it; shout, ye lowest parts of the earth; break forth, ye mountains, into singing; the forest, and every tree therein; for the LORD hath redeemed Jacob, and will beautify himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD, that maketh all things; that stretcheth forth the heavens alone; that spreadeth forth the earth: who was with me?

25 That shattereth the signs of the praters, and diviners he will madden; that turneth wise men backward, and maketh their knowledge foolish:

26 That setteth up the word of his servant, and fulfilleth the counsel of his messengers: that saith to Jerusalem, She shall be inhabited, and to the cities of Judah, They shall be built, and I will set up the wastes thereof:

27 That saith to the deep, Be wasted, and I will dry up thy rivers:

28 That saith to Cyrus, My shepherd, and all my pleasure shall he fulfil; and saying to Jerusalem, She shall be built, and a temple shall be founded.

20. 'a feeder on ashes': as pointed, 'a shepherd of...' Some render, 'he followeth after ashes...'

24. 'who was with me?' So Heb. text: margin, 'by myself.'

26. Or, 'that saith *of* Jerusalem': and so to the end of the chapter, and beginning of chap. xlv.

28. 'pleasure': or, 'will,' 'purpose.'

20 Learn ye that their heart is ashes, and they wander out of the way, and no one can deliver his soul; see, ye will not say, There is a lie in my right hand.

21 Remember this, Jacob, and Israel, for thou art my servant; I formed thee for my servant, and thou, Israel, forget not me.

22 For behold, I have blotted out thy transgressions as a cloud, and thy sins as darkness; turn thou to me, and I will redeem thee.

23 Rejoice, ye heavens, for God hath had mercy upon Israel: sound the trumpet, ye foundations of the earth; shout, ye mountains, in joy, ye hills, and all the trees upon them; for the Lord hath had mercy on Jacob, and Israel shall be glorified.

24 Thus saith the Lord, that redeemeth thee, and formeth thee from the womb, I am the Lord, that accomplish this; I alone stretched out the heaven, and established the earth.

25 Who else scattered the signs of ventriloquists, and divinations from the heart? turning wise men backward, and making foolish their counsel?

26 And establishing the words of his servants, and making true the counsel of his messengers? he that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built; and her desolate places shall arise:

27 That saith to the deep, Thou shalt be made desolate, and I will dry up thy rivers:

28 That biddeth Cyrus be wise, and (saith), He shall perform all my desires; that saith to Jerusalem, Thou shalt be built, and I will lay the foundation of my holy house.

20. 'Learn thou,' BQ. (ך for ך of Heb.) Cf. Wisdom xv. 10.
23. 'hath redeemed (ransomed) Jacob,' ℵBQ.
24. 'that accomplish all things,' ℵBQ.
25. 'shall scatter,' ℵBQ.
26. 'of his servant,' ℵBQ. 'cities of Idumaea,' B. Cf. vii. 6.

XLV. 1 Thus saith the LORD to his anointed, to Cyrus, of whose right hand I have taken hold, to bring down nations before him, and I will loose the loins of kings, to loose before his face two-leaved doors, and gates shall not be shut:

2 I will go before thee, and make swelling ground a level; I will break in pieces doors of brass, and cut in sunder bars of iron:

3 And I will give thee treasures of darkness, and hidden things of secret places, that thou mayest know that I am the LORD, which call thee by thy name, the God of Israel.

4 For Jacob my servant's sake, and Israel's mine elect, therefore I have called thee by thy name: I have named thee honourably, and thou hast not known me.

5 I am the LORD, and there is none else: there is no God beside me: I have girded thee, and thou hast not known me.

6 That they may know from the rising of the sun, and from the setting thereof, that there is none beside me. I am the LORD, and there is none else,

7 That form light, and create darkness, that make peace, and create evil: I am the LORD, that do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let her cause righteousness to spring up together: I the LORD have created it.

9 Ah, he that striveth with him that formed him! a potsherd among potsherds of the ground. Shall the clay say to the potter, What makest thou? or thy work, He hath no hands!

4. 'therefore,' Heb. 'and,' marking principal clause.
7. 'evil,' here explained as *calamity*.
9. 'him that formed.' Same word as 'potter,' cf. xxix. 16.

XLV. 1 Thus saith the Lord God to my anointed, Cyrus, on whose right hand <I have> taken hold, for nations to submit before him; and I will shatter the strength of kings, I will open doors before him, and cities shall not be shut:

2 I will go before him, and will level mountains, will break down doors of brass, and will snap asunder bolts of iron:

3 And I will give thee treasures of darkness, I will open to thee hidden (treasures) <unseen>, that thou mayest learn that I am the Lord that call thy name, the God of Israel.

4 For my servant Jacob's sake, and Israel's, whom I have chosen, I will call thee by thy name, and will receive thee; but thou knewest not me.

5 For I am the Lord God, and there is no other God beside me; and they knew me not.

6 That they from the rising of the sun, and they from the going down (thereof) may learn, that there is none beside me; and that I am the Lord God, and there is none other,

7 I, that establish light, and make darkness, that make peace, and create evils: I am the Lord God that doeth all these things.

8 Let the heaven from above rejoice, and let the clouds shower down righteousness: let the earth bring forth and make mercy to spring up, and let righteousness spring up together. I am the Lord that created thee.

9 What better things have I set up, as clay of the potter? shall the ploughman plough the earth? shall the clay say to the potter, What doest thou, for thou workest not, neither hast hands?

1. A reads, 'thou hast taken hold...'
2. 'before thee,' ℵBQ.
3. 'unseen' omitted by A*: if it be read, 'hidden' may be taken with the first clause.
5. 'none other beside me,' B.
5 fin. 'thou knewest me not,' ℵBQ: 'I strengthened thee, and thou...,' B.
6. Omit 'and that...,' ℵBQ.
8. 'let her (the earth) cause righteousness to spring up,' ℵQ: 'let her (?) proclaim righteousness,' B.
9. 'plough the earth all the day,' ℵ*B.

10 Ah, he that saith unto a father, What begettest thou? or to a woman, Wherewith travailest thou?

11 Thus saith the LORD, the Holy One of Israel, and he that formed him; Ask me of coming things concerning my sons, and command me concerning the work of my hands.

12 I have made the earth, and created man upon it: I, my hands, have stretched out the heavens, and all their host have I commanded.

13 I have roused him up in righteousness, and I will level all his ways: he shall build my city, and he shall send forth my captivity, not for hire, and not for a present, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and the merchandise of Cush, and the Sabeans, men of stature, shall pass over unto thee, and become thine; they shall go after thee, in chains shall they pass over, and they shall bow down to thee, they shall pray unto thee: Only in thee is God, and there is none else, no God at all.

15 Verily thou art a God that hidest thyself, O God of Israel, Saviour.

16 They are ashamed and also confounded, all of them; the craftsmen of idols are gone into confusion together.

17 Israel is saved in the LORD with everlasting salvation: ye shall not be ashamed nor confounded to all eternity.

18 For thus saith the LORD that created the heavens; (he is God:) that formed the earth, and made it: he set it in order; he created it not a waste, he formed it to be inhabited: I am the LORD, and there is none else.

11 fin. Perhaps, 'leave in my charge the work,' &c. (very doubtful passage).
13. 'present': or, 'bribe.'
14. 'labour': perhaps = wealth, as the reward of labour: 'merchandise': or, 'gain,' 'earnings.'
17. 'in,' or, 'through the Lord': (lit.) 'with salvation of eternities.'
18. 'set it in order': or, 'established it.'

10 He that saith to the father, What wilt thou beget? or to the mother, Wherewith wilt thou travail?

11 For thus saith the Lord God, the Holy One of Israel, that maketh the things to come; Ask ye me concerning my sons and concerning my daughters, and concerning the works of my hands give me a charge.

12 I made the earth, and man upon it; I with my hand established the heaven, I commanded all the stars.

13 I raised him up with righteousness, and all his ways (shall be) straight; he shall build my city, and shall turn the captivity of my people, not with ransom, nor with gifts, saith the Lord of Hosts.

14 Thus saith the Lord of Hosts, Egypt is weary, and the merchandise of the Ethiopians: and the men of Saba, men of lofty stature, shall pass over unto thee, and shall be slaves unto thee, and shall follow behind thee, bound with manacles, and worship before thee, and in thee shall they pray: for in thee is God, and they shall say, There is no God beside thee.

15 For thou art God, and we knew it not, O God of Israel, Saviour.

16 All they that resist him shall be ashamed, and turned backward, and shall walk in shame. Be ye made new toward me, ye isles.

17 Israel is being saved by the Lord with an everlasting salvation; they shall not be ashamed, nor be turned backward for ever.

18 Thus saith the Lord, that made the heaven:—he is the God that showed forth the earth and made it, he himself set its bounds; he made it not for a void, but to be inhabited: I am, and there is none beside.

10. 'Shall the thing formed answer to him that formed it? he that saith,' &c., ℵ*c.b.B [cf. xxix. 16].

10 fin. 'Wherewith travailest thou?' B.

11. Omit 'and concerning my daughters,' B.

13. 'as a king with righteousness,' ℵ*B.

14. After 'manacles' B adds, 'and shall pass over to thee' (so Theod.). Omit 'they shall say,' ℵB. 'in thee,' i.e. 'in thy name' (?) or 'unto thee shall they pray.'

15 fin. B omits 'Saviour.'

16 fin. Cf. xli. 1.

18. 'for a void, but formed it to be inhabited,' B.

19 I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me, (as in) a waste: I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves, and come; draw near together, ye escaped of the nations; they know not, that carry the wood of their graven image, and pray unto a God that cannot save.

21 Declare ye, and bring near: yea, let them take counsel together; who hath caused this to be heard from of old, hath declared it from that time? Is it not I, the LORD? and there is no God else beside me: a righteous God and a Saviour; there is none except me.

22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

23 I have sworn by myself, a word is gone forth from a mouth of righteousness, and it shall not return, that unto me every knee shall bow, every tongue shall swear.

24 Only in the LORD, saith one, have I righteousness and strength; unto him shall one come, and all that were inflamed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be held righteous, and boast themselves.

XLVI. 1 Bel croucheth down, Nebo stoopeth; their idols are for beast and cattle; the things ye carried are borne heavily, a burden to the weary.

23. 'a word, &c.': or, 'Righteousness is gone forth from my mouth, a word, and it shall not,' &c.

24. Or, 'Only in the Lord, saith one to me, is there righteousness,' &c.

19 I have not spoken in secret, nor in a dark place of the earth; I said not to the seed of Jacob, Seek ye a vain thing; I am, I am one that speaketh righteousness, and declareth truth.

20 Be gathered together, and come ye, take counsel together, ye that are being saved from among the nations. They had not learnt, they that lift up the wood, their graving, and pray as to gods that save not.

21 If they do declare it, let them draw near, that they may learn together, who made these things to be heard, from the beginning: then was it declared unto you, I am God, and there is none other but me; righteous and a saviour, there is none except me.

22 Turn ye to me, and ye shall be saved, ye that are from the end of the earth; I am God, and there is none other.

23 By myself I swear, that righteousness shall go forth from my mouth; my words shall not be turned back; that unto me shall every knee bow, and every tongue shall swear by God,

24 Saying, Righteousness and glory shall come unto him, and all they that separate themselves shall be ashamed.

25 From the Lord shall men be justified, and in God shall all the seed of the children of Israel be glorified.

XLVI. 1 Fallen is Bel, crushed into pieces is Dagon: their graven images were for wild beasts, and beasts of burden; lift them up bound as a load for one that is weary and hungry,

19. 'the Lord that speak righteousness, and declare truth,' ℵBQ.

20. Omit 'as,' BQ: 'save' is subj. (against grammar) in ℵA.

21. 'If they shall declare it,' ℵBQ. A* reads, 'we may learn.'

22. (A has been wrongly added to in this verse.)

23. 'I swear that (lit. unless) righteousness shall...,' ℵ*B: or, '*for* unto me...,' 'every tongue shall swear (by) God,' ℵ*B (but see Rom. xiv. 11; Phil. ii. 11).

25. A adds 'and' or 'also' before 'all,' and reads 'be glorified' in plural: probably wrongly: perh. translating, 'and be glorified in God and (so shall) all the seed,' &c.

1. 'Dagon.' So ℵAQ* about 20 cursives. B reads 'Nabo' (so Aq., Theod.); '*the* beasts of burden,' B. 'Lift them up.' A actually reads ἕδεται, perh. for ἕλετε: auferetis, Cyp. *Test.* iii. 59.

2 They stoop, they crouch together; and they cannot deliver the burden, and their soul is gone into captivity.

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel: which are heavily borne from the womb, which are carried from the bosom:

4 And to old age I am he, and to grey hairs I will support; I have made, and I will carry; and I will support, and will deliver you.

5 To whom will ye liken me, and make me equal, and compare me, and we shall be like?

6 They that pour forth gold from the bag, and weigh silver with the balance; they hire a goldsmith, and he maketh it a god: they fall down, yea, they bow themselves.

7 They lift him upon the shoulder; they support him, they set him in his place, and he standeth; he moveth not from his place; yea, one shall cry unto him, and he shall not answer, he shall not save him from his distress.

8 Remember this, and stand firm; recall it to mind, O ye rebels.

9 Remember the first things of old: for I am God, and there is none else; God, and there is none like me.

10 Declaring the after-things from the beginning, and from of old what is not done; saying, My purpose shall stand, and I will do all my pleasure:

11 Calling a bird of prey from the east, the man of his counsel from a far country: yea, I have spoken, yea, I will bring it to pass: I have purposed it, I will also do it.

12 Hearken unto me, ye stout of heart, that are far from righteousness;

13 I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will give in Zion salvation, for Israel my glory.

2. 'their soul': prob. = 'themselves.'
6. 'balance': word means a *reed*, then a *rod* or bar.
8. 'stand firm': meaning and derivation obscure.
11. 'a far country,' lit. 'a land of distance.'
13. 'for Is. my glory': or, 'my glory to Israel.'

2 And enfeebled, without strength also; who shall not be able to be saved from war, but themselves were led captive.

3 Hear ye me, house of Jacob, and all the remnant of Israel, that are carried from the womb, and reared up from a child.

4 Until old age I am, and until ye grow old, I am; I bear with you, I made you, and I will let you (go) free, I will take you up, and will save you.

5 To whom have ye likened me? See ye, deal cunningly, ye that are led astray:

6 Ye that contribute gold out of a bag, and silver by balance: they will set it in a scale, and when they have hired a goldsmith, they make works of their hands, and bow down, and worship them.

7 They lift it upon the shoulders, and walk; and if they set it down, it remaineth in his place, it shall not stir; and whosoever calleth unto him, he shall not hear, he shall not save him from evils.

8 Remember this, and lament; repent, ye that have gone astray, turn with your heart.

9 And remember the former things from eternity; for I am God, (and there is none beside me:)

10 Declaring the last things before they come to pass, and therewith they are fulfilled; and I said, All my counsel shall stand, and all that I have counselled will I do.

11 Calling a fowl of the air from the East, and from a land afar off them concerning whom I have counselled; I spake, and led him, I created and made, I led him, and made his way plain:

12 Hearken to me, ye that have lost your heart, ye that are far from righteousness.

13 I have brought near my righteousness, and the salvation that cometh from me will I not delay: I have given salvation in Zion to Israel for a glorifying.

1 fin., 2. 'weary, Enfeebled and hungry, without strength,' &c. B. 'laborantes et esurientes et non valentes,' Cyp. l.c.

7. 'shoulder,' B.

XLVII. 1 Come down, and sit in the dust, O virgin daughter of Babylon: sit on the earth, there is no throne, O daughter of the Chaldaeans; for thou shalt no more be (one) they call tender and delicate.

2 Take the millstones, and grind meal; take off thy veil, lift up thy train, uncover the leg, pass through rivers.

3 Let thy nakedness be uncovered, yea, let thy shame be seen; I will take vengeance, and I will not meet man.

4 Our redeemer, the LORD of Hosts is his name, the Holy One of Israel.

5 Sit in silence, and go into darkness, O daughter of the Chaldaeans; for thou shalt no more be (one) they call lady of kingdoms.

6 I was wroth with my people, I profaned mine inheritance, and gave them into thine hand; thou didst show them no mercy; upon the aged thou didst make thy yoke exceeding heavy.

7 And thou saidst, I shall be a lady for ever: until thou didst not lay these things to thine heart, thou didst not remember the latter end of it.

8 And now hear this, thou given to pleasure, that sittest securely, that sayest in thine heart, I and none else beside: I shall not sit a widow, neither shall I know bereavement.

9 And these two things shall come to thee in a moment in one day, bereavement, and widowhood: they shall come upon thee in full measure, for the multitude of thy sorceries, for the exceeding number of thy spells.

10 And thou hast been secure in thine evil: thou hast said, There is none that seeth me; thy wisdom and thy knowledge, it hath turned thee aside; and thou hast said in thine heart, I, and none else beside.

2. 'take off,' lit. 'uncover thy veil': same word as in 'uncover the leg.'
3. 'meet,' i.e. 'make terms with man': or possibly, 'spare man.'
8. 'given to pleasure': 'voluptuous one,' Alex., Cheyne: 'securely,' or 'confidently,' and so ver. 10: 'bereavement,' or 'childlessness,' and so ver. 9.
9. 'for': (twice) perhaps, 'in spite of...' (for *all*): or simply, 'amidst...'

XLVII. 1 Come down, sit upon the ground, virgin daughter of Babylon; enter into the darkness, daughter of the Chaldaeans, for no longer shalt thou be any more called tender and delicate.

2 Take a millstone, grind meal, take off thy covering, uncover thy grey hairs, make bare the legs, pass through rivers.

3 Thy shame shall be uncovered, thy reproaches shall appear; I will do justice upon thee, no longer will I deliver thee over unto men,

4 Saith thy deliverer, the Lord of Hosts, his name is the Holy One of Israel.

5 Sit down in amazement, enter into the darkness, daughter of the Chaldaeans: no longer shalt thou be called the strength of a kingdom.

6 I was provoked at my people, thou defiledst mine inheritance: I gave (them) into thine hand, and thou showedst them no mercy; thou didst make the yoke of the elder very heavy.

7 And thou saidst, I shall be a princess for ever; thou perceivedst not this in thine heart, neither didst remember the last things.

8 But now hear this, delicate one, that sittest, that art confident, that sayest in thine heart, I am, and there is none other; I shall not sit as a widow, nor shall I come to know bereavement.

9 But now shall there come suddenly these two things in one day, widowhood and childlessness shall come suddenly upon thee in thy witchcraft; in the strength of thine enchantments exceeding greatly,

10 In the hope of thy wickedness; for thou saidst, I am, and there is no other: learn thou, that the understanding of these things and thy harlotry shall be thy shame: and thou saidst in thine heart, I am, and there is no other.

1. 'enter...darkness,' 'sit upon the ground,' B: add 'there is no throne,' Q^{mg} 41 91 104 309 (87).

4. 'Thy deliverer (is) the Lord' (omit 'saith') ℵ*B. Text ℵ$^{ca\ cb}$AQ* 26 49 93 106 &c.

6. 'them' expressed in B.

9. The order of words differs in B as corrected: the orig. hand reading only 'But now shall (it) come suddenly upon thee in thy witchcraft; in the strength,' &c.

10. 'the understanding of these things shall be, and' &c. ℵ*B (omit 'that'). ℵBQ om. 'shall be' before 'thy shame.'

11 And evil shall come upon thee; thou shalt not know the dawning thereof; and ruin shall fall upon thee; thou shalt not be able to avert it: and desolation shall come upon thee suddenly, (which) thou shalt not know.

12 Stand forth, I pray, with thy spells, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth: peradventure thou wilt be able to profit, peradventure thou wilt strike terror.

13 Thou art wearied with the multitude of thy counsels: let them, I pray thee, stand forth and save thee—they who divide the heavens, who gaze on the stars, who make known at the new moons—from what shall come upon thee.

14 Behold, they are become as stubble, fire hath burned them; they shall not deliver their soul from the hand of the flame; it is no coal to be warm, fire to sit before.

15 Thus are the things to thee wherein thou hast laboured: thy traffickers from thy youth go astray, everyone his own way: there is none that saveth thee.

XLVIII. 1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, not in truth, and not in righteousness.

2 For they are called of the holy city, and lean upon the God of Israel: the LORD of Hosts is his name.

3 I have declared the first things from that time; and they went forth out of my mouth, and I showed them; I wrought suddenly, and they came to pass.

4 Because I knew that thou art hard, and thy neck is an iron sinew, and thy brow brass:

11. 'the dawning thereof': or, 'how to charm it away': cf. viii. 20 (Margoliouth). 'avert,' lit. 'atone,' 'cover.'

12 init. Or, 'Persist, I pray, in thy...'

13. Or, 'make known...of what shall,' &c.

14. 'their soul,' i.e. themselves, their life: 'hand,' i.e. power.

15. 'laboured': or, 'wearied thyself' (as ver. 12, but not 13).

1. 'are called,' or, 'call yourselves': and similarly ver. 2.

11 And there shall come upon thee destruction, and thou shalt not perceive it; a pit, and thou shalt fall into it: and there shall come misery upon thee, and thou shalt not be able to be clear of it: and there shall come destruction suddenly upon thee, and thou shalt not perceive it.

12 Stand now in thine enchantments, and thine abundant witchcraft, which thou didst learn from thy youth, (to see) if thou canst be helped:

13 Thou hast grown weary in thy counsels: let the astrologers of the heaven stand and save thee; let them who look on the stars declare to thee what is purposed to come upon thee.

14 Behold, all shall be burnt up as brushwood upon a fire, and they shall not deliver their soul from the flame; since thou hast coals of fire, sit thereon.

15 These shall be thy help: thou didst weary thyself in thy traffic from thy youth: each went astray by himself; but for thee shall be no salvation.

XLVIII. 1 Hear ye this, house of Jacob, ye that are called by the name of Israel, and that have come forth from Judah, ye that swear by the name of the Lord God of Israel, calling him to mind not with truth, nor with righteousness,

2 And holding by the name of the holy city, and staying yourselves upon the God of Israel: the Lord of Hosts is his name.

3 Still have I declared the former things, and out of my mouth went they forth, and came to be heard: I did them suddenly, and they came to pass.

4 I perceive that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.

12. 'didst learn,' imperfect: 'canst': lit. 'shalt be able to be helped.'
15. Omit 'thy,' BQ.
3. 'and it came to be heard,' ℵBQ.

5 Therefore I have from that time declared it to thee; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard; see it all: and ye, will not ye declare it? I have caused thee to hear new things from now, and things reserved, and thou didst not know them.

7 They are created now, and not from that time; and before to-day, and thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Nay, thou hast not heard; nay, thou hast not known; nay, from that time thine ear opened not; for I knew that thou didst deal very treacherously, and wast called a rebel from the womb.

9 For my name's sake I defer mine anger, and for my praise do I refrain it for thee, that I cut thee not off.

10 Behold, I have refined thee, and not as silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, for mine own sake, will I do (it); for how is it profaned? and I will not give my glory unto another.

12 Hearken unto me, O Jacob, and Israel my called: I am he, I am the first, I also am the last.

13 Mine hand also laid the foundation of the earth, and my right hand spread out the heavens; I call unto them, they will stand up together.

14 All ye, assemble yourselves, and hear; which among them declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm (shall be) on the Chaldaeans.

5. 'Therefore,' Heb. 'And,' marking principal clause.
8. 'didst deal': or, 'wouldst deal.'
9. 'defer,' 'refrain': lit. 'prolong...muzzle.'
10. 'chosen': or, 'tried.'
11. 'how is it...?' or, 'how shall it be profaned?'
13. 'spread': or, 'spanned out the heavens.'
14. 'among them': some MSS. read, 'among you.' i.e. 'he whom the LORD hath loved will do....' The end of the verse is difficult and rather uncertain. Some make 'his arm' object to 'will do,' parallel to 'pleasure' = will, purpose.

5 And I declared to thee the things of old, before they came upon thee; I made it to be heard of thee, lest thou shouldest say, Mine idols have done it, and say, The graven and the molten images have commanded me.

6 Ye have heard all, and ye perceived not; but I have also made to be heard of thee the new things from henceforth which shall come to pass; and thou saidst not,

7 Now come they to pass, and not long since, and not in former days didst thou hear of them; lest thou shouldest say, Yea, I perceive them.

8 Thou didst neither perceive nor know, nor did I open thine ears from the beginning; for I perceived that thou wouldest utterly set them at nought, and thou shalt be called a transgressor even from the womb.

9 For my name's sake will I show thee my wrath, and my glorious deeds will I bring upon thee, that I may not utterly destroy thee.

10 Behold, I have sold thee, not for silver; and I delivered thee out of the furnace of beggary.

11 For mine own sake will I do it unto thee; for my name is polluted, and my glory will I not give to another.

12 Hear me, Jacob, and Israel, whom I call; I am first, and I am for everlasting:

13 And mine hand laid the foundation of the earth, and my right hand established the heaven; I will call them, and they shall stand together.

14 And all shall be gathered together, and shall hearken. Who declared these things unto them? Because I loved thee, I did this upon Babylon, thy will, to destroy the seed of the Chaldaeans.

5. 'declared to thee ancient things,' B. 'lest at any time thou shouldst,' B.
6. Omit 'also,' B.
14. So A: other MSS., 'I did thy will upon Babylon, to destroy...'

15 I, I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous.

16 Draw near unto me, hear ye this; not from the beginning have I spoken in secret; from the time that it was, there am I; and now the Lord GOD, and his spirit, hath sent me.

17 Thus said the LORD, thy Redeemer, the Holy One of Israel: I am the LORD thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldest walk.

18 O that thou hadst hearkened to my commandments! and thy peace had been as the river, and thy righteousness as the waves of the sea!

19 And thy seed had been as the sand, and the offspring of thy bowels like the grains thereof: his name should not be cut off nor destroyed before me.

20 Go ye forth of Babylon, flee ye from the Chaldaeans; with a voice of singing declare ye, make this heard, send it forth to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not in the deserts (where) he made them go; he caused the waters to flow out of the rock for them; and he clave the rock, and the waters gushed out.

22 There is no peace, saith the LORD, to the wicked.

XLIX. 1 Hearken, ye isles, to me, and listen, ye peoples, from afar; the LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he made my mouth like a sharp sword; in the shadow of his hand he hid me; and set me for a polished arrow; in his quiver he concealed me,

15. i.e. 'brought him' into view, into prominence; or, on his way?

16. The grammar admits the rendering 'hath sent me and his Spirit': but the emphasis is strongly against it: most authorities support it, however, on theological grounds.

18. Or, 'wouldst hearken.'

19. 'grains,' or, 'entrails,' of the sea, i.e. the fishes.

15 I spake, I called him, led him, and made his way prosperous.

16 Draw near unto me, and hear ye this; from the beginning have I not spoken in secret, nor in a dark place of the earth; when it came to pass, there was I, and now the Lord hath sent me, and his spirit.

17 Thus saith the Lord, thy deliverer, the Holy One of Israel: <I am thy God,> I have shown to thee, that thou mayest find the way wherein thou shalt walk.

18 And if thou hadst hearkened to my commandments, thy peace should have been made as a river, and thy righteousness as a wave of the sea;

19 And thy seed should have become as sand, and the offspring of thy womb as the dust of the earth; nor shalt thou now be utterly destroyed, nor shall thy name perish before me.

20 Come thou forth from Babylon, fleeing from the Chaldaeans; proclaim ye the voice of joy, and let this be heard, report it to the end of the earth; say ye, The Lord hath delivered his people Jacob.

21 And if they be thirsty, he will bring them through the wilderness, he will bring water for them out of a rock; a rock shall be cleft, and water shall flow, and my people shall drink.

22 There is no rejoicing, saith the Lord, for the wicked.

XLIX. 1 Hearken to me, ye isles, and attend to me, ye nations; after long time shall it stand, saith the Lord. From my mother's womb he called my name,

2 And set my mouth as a sharp sword, and under the shelter of his hand he hid me; he made me as a chosen arrow, and in his quiver he sheltered me,

16. Omit 'nor in a dark place of the earth,' $\aleph^{ca\,cb}$BQ. (Cf. xlv. 19.) B repeats 'the Lord.'

17. (I am thy God,) omitted by A^a?

20. Rather, 'proclaim it,' B. 'his bondman Jacob,' $\aleph$BQ &c.

21. A reads 'be thirsty' in fut. (not strict grammar). 'he will bring water for them through the wilderness, he will bring it for them...,' $\aleph$B.

2. 'in his quiver he hid me,' $\aleph^*$B.

3 And said unto me, Thou art my servant, O Israel, in whom I will glorify myself.

4 And I said, I have laboured in vain, for waste and vanity have I consumed my strength; surely my judgment is with the LORD, and my recompense with my God.

5 And now, saith the LORD, that formed me from the womb for a servant to him, to bring Jacob again to him, and that Israel be not swept away;—and I shall be honoured in the eyes of the LORD, and my God shall be my strength—

6 And he said, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; and I will give thee for a light of the nations, that my salvation may be to the end of the earth.

7 Thus saith the LORD, the redeemer of Israel, and his Holy One, to the despised of soul, to the abhorred of a nation, to a servant of rulers: Kings shall see and arise; princes, and they shall bow themselves; for the sake of the LORD, that is faithful; the Holy One of Israel, and he hath chosen thee.

8 Thus saith the LORD, In a time of favour have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to allot the desolate allotments,

9 Saying to the captives, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights is their feeding place.

4. 'laboured': or, wearied myself. Usual word, *mishpat*, for 'judgment': meaning here, 'my right,' or 'my rightful reward.'

5. 'and that Israel...': Heb. margin, 'and that Israel be gathered unto him'—doubt between readings 'not' and 'to him,' as in ix. 3 (pronounced alike).

6 fin. Or, 'to be my salvation to...earth.'

9 init. Or, 'To say to the captives...'

3 And said unto me, Thou art my bondman, Israel, and in thee will I be glorified.

4 And I said, Vainly have I laboured, in vain and for nought have I given my strength; therefore my judgment is from the Lord, and my toil before my God.

5 And now thus saith the Lord, that formed me from the womb his bondslave, to gather together Jacob and Israel unto him, I will be gathered, and will be glorified before the Lord, and my God shall be my strength.

6 And he said to me, It is a great thing for thee, that thou mayest be called my servant, that thou mayest set up the tribes of Jacob, and turn again the dispersion of Israel; behold, I have set thee for a light of nations, that thou mayest be for salvation unto the end of the earth.

7 Thus saith the Lord thy deliverer, the God of Israel, Sanctify him that lightly esteemeth his soul, him that is held abominable by the nations, the slaves of the rulers; kings shall see him, and rulers shall rise up and worship him for the Lord's sake: for faithful is the Holy One of Israel, and I chose thee.

8 Thus saith the Lord, In an acceptable time I heard thee, and in a day of salvation I helped thee, and gave thee for a covenant of nations, to establish the earth, and to cause to inherit an heritage of a desert,

9 Saying to them that are in bonds, Go forth, and (bidding) them that are in darkness be revealed. And in all the ways they shall feed, and in all paths is their pasture.

4. 'with the Lord,' ℵBQ*.

5. 'to gather Jacob unto him and Israel,' B ('Israel and Jacob,' ℵ*): 'they shall be gathered, and glorified,' Q*.

6. (have given thee, B), 'for a covenant of a race, for a light,...' ℵB. (Cf. xlii. 6.)

8. Or, 'allot' as in Heb. 'helped thee, and formed thee, and gave thee...,' B. 'an heritage...,' 'desolate heritages,' B.

9. 'revealed. In all...,' B.

10 They shall not hunger nor thirst; and the burning sand and sun shall not smite them; for he that hath mercy on them shall lead them, and by springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from afar; and behold, these from the north and from the sea; and these from the land of Sinim.

13 Sing, O heavens, and rejoice, O earth; and break forth into singing, ye mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 And Zion said, The LORD hath forsaken me, and the Lord hath forgotten me.

15 Will a woman forget her suckling, not to have compassion on the son of her womb? yea, these may forget, and I will not forget thee.

16 Behold, upon both palms have I engraved thee; thy walls are continually before me.

17 Thy sons make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 Lift up thine eyes round about, and see; they all are gathered together, they come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and gird them on (thee) like a bride.

19 For (as for) thy ruins and thy waste places, and the land of thy destruction, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away.

20 The sons of thy bereavement shall yet say in thine ears, The place is too strait for me: give place to me, and I will dwell.

10. 'burning sand.' See xxxv. 7. 'by' or '*to* springs...'

12 fin. Or, '*The* Sinites' (unknown, *possibly* China: authorities mostly think *not* identical with Sinites of Gen. x. 17; 1 Chr. i. 15).

17. 'sons': 'builders,' the Babylonian MS., some ancient versions and commentators.

20. 'give place': i.e. 'make room for me': lit. 'draw near.'

10 They shall not hunger nor thirst, neither shall burning heat nor sun smite them; but he that hath mercy on them shall comfort them, and lead them through springs of waters:

11 And I will turn every mountain into a way, and every path into a pasture for them.

12 Behold, these come from far, these from the north, and these from the sea, and others from the land of the Persians.

13 Rejoice, ye heavens, and let the earth exult: let the mountains break out in joy, because God hath had mercy on his people, and hath comforted the humble among his people.

14 But Zion said, The Lord hath forsaken me; and, The Lord hath forgotten me.

15 Will a mother forget her little child, not to have mercy on the offspring of her womb? but even if a woman should forget this, yet will I not forget thee, saith the Lord.

16 Behold, I have painted thy walls upon my hands, and thou art alway before me.

17 And soon shalt thou be built by them, by whom thou wast destroyed, and they that laid thee desolate shall come forth from thee.

18 Lift up thine eyes around, and look on (them) all; behold, they were gathered together, and came to thee; as I live, saith the Lord, thou shalt clothe thee with them all, and shalt put them on thee as a bride's adornment.

19 For thy desolate, and destroyed, and fallen places, shall now be narrow by reason of thine inhabitants; and they that swallowed thee up shall be far removed from thee.

20 For thy sons, whom thou hast lost, shall say in thine ears, The place is (too) narrow for me: make a place for me, that I may dwell in it.

12. 'shall come (diff. verb) from far, these from the north and the sea,' B𝔑*Q.

15. 'Will a woman...?' 𝔑BQ. '*or* (forget), so as not to have,' 𝔑*B.

18. 'with them all as an adornment, and shalt put them on thee as an adornment, as a bride,' B. (See Burkitt, *Tyconius*, p. cx.)

21 And thou shalt say in thine heart, Who hath begotten me these, and I was bereaved and barren, an exile, and outcast? and who hath nourished up these? Behold, I was left alone; these, where were they?

22 Thus saith the Lord GOD, Behold, I will lift up my hand toward the nations, and set up my standard to the peoples; and they shall bring thy sons in the bosom, and thy daughters shall be carried on the shoulder.

23 And kings shall be thy nursing fathers, and their princesses thy nursing mothers: they shall bow themselves to thee face to the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD, on whom they that wait shall not be ashamed.

24 Shall the prey be taken from the mighty, or the captive of the righteous delivered?

25 For thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; and I will contend with him that contendeth with thee, and I will save thy children.

26 And I will make them that oppress thee to eat their own flesh, and they shall be drunken with their own blood, as with new wine; and all flesh shall know that I the LORD am thy saviour and thy redeemer, the Mighty One of Jacob.

L. 1 Thus saith the LORD, Where is the bill of your mother's divorcement, wherewith I have put her away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your rebellions was your mother put away.

21. 'hath begotten': lit. 'hath borne me these,' but verb is masc.

24. For 'righteous,' some (with Pesh. Vulg.) would read 'terrible,' as in ver. 25.

21 And thou shalt say in thine heart, Who begat me these? Yea, I am childless and a widow, but who hath brought up these for me? I have been left alone, but where had I these?

22 Thus saith the Lord, Behold, I raise up towards the nations my hand, and to the isles will I lift up my signal, and they shall bring thy sons in their bosom, and shall lift thy daughters upon thy shoulders,

23 And kings shall be thy nursing fathers, and the princesses thy nurses; they shall worship before thee on the face of the earth, and shall lick up the dust of thy feet; and thou shalt learn that I am the Lord, and thou shalt not be ashamed.

24 Shall one take spoils from a giant? and if one take a captive unlawfully, shall he be saved?

25 Thus saith the Lord, If one take a giant captive, he shall take spoils, and taking them from a mighty man he shall be saved; and I will judge thy cause, and I will deliver thy sons:

26 And they that afflict thee shall eat their own flesh, and shall drink their own blood as new wine, and shall be drunken; and all flesh shall perceive that I am he that hath delivered thee, and that layeth hold upon the strength of Jacob.

L. 1 Thus saith the Lord, Of what kind is the bill of your mother's divorcement, wherewith I sent her away? or to what debtor have I sold you? Behold, for your sins were ye sold, and for your transgressions sent I your mother away.

21. 'Yea' (Gr. δέ).
Or, 'where were these of mine' (eth. dat.).
23. 'their princesses,' B (ℵ?).
23 fin. 'the Lord, and they shall not be ashamed that wait for me,' BQ^{mg}.
26. 'that afflicted thee,' ℵBQ. 'that I the Lord am he that...,' ℵB.
1. 'debtor.' This is the proper meaning of the Greek word, but the converse meaning seems required here. The Gr. word is used 1 Sam. xxii. 2, where the corresponding Hebrew is "Everyone *who had a creditor*," same Heb. word as here. Perhaps, 'to whom have I, as a debtor, sold you?' with Lucianic MSS., and Aquila.

2 Why came I, and there was no man? Why called I, and there was none that answered? Is my hand utterly too shortened to redeem? and is there no power in me to deliver? Behold, at my rebuke I will dry up the sea, I will make rivers a wilderness; their fish stinketh for want of water, and dieth with thirst.

3 I will clothe the heavens in blackness, and make sackcloth their covering.

4 The Lord GOD hath given me the tongue of disciples, that I should know how to sustain the weary with a word; he wakeneth every morning, he wakeneth mine ear to hear as disciples.

5 The Lord GOD hath opened me an ear, and I resisted not, I drew not back.

6 I gave my back to smiters, and my cheeks to them that plucked off the hair; I hid not my face from ignominies and spitting.

7 And the Lord GOD will help me; therefore I am not confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 Near is he that justifieth me: who will contend with me? let us stand forth together; who is the master of my judgment? let him come near to me.

9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wear out like a garment; the moth shall eat them.

10 Who is among you that feareth the LORD, that hearkeneth to the voice of his servant? He that walketh in darkness, and hath no light? let him trust in the name of the LORD, and lean upon his God.

2. 'utterly shortened,' Heb. repeats verb. 'I will dry up': or, 'I dry up...I make, (3) I clothe.' Some render, 'I can dry up,' &c.

8. i.e. 'sheweth me righteous.' 'the master,' &c. meaning apparently, 'mine adversary.'

2 Why was it that I came, and there was no man? I called, and he listened not? Is not my hand strong to deliver? or have I not strength to rescue? behold, by my threat I will make the sea a desolation, and make rivers desolate, and their fish shall be dried up because there is no water, and shall die for thirst.

3 And I will clothe the heaven with darkness, and will make his shroud as sackcloth.

4 The Lord giveth me a tongue of wisdom, to perceive in season when I must speak a word; he gave me in the morning, he added unto me an ear to hear,

5 And the instruction of the Lord openeth mine ears, and I am not disobedient, nor gainsay (it).

6 I have given my back for scourges, and my cheeks for blows, and my face I turned not away from the shame of spittings,

7 And the Lord became my helper; therefore I turned not back; but I set my face as a solid rock, and I perceived that I should not be ashamed.

8 For he draweth near that justified me: who is he that contendeth with me; let him stand up against me together; yea, who is he that contendeth with me? let him draw near to me.

9 Behold, the Lord helpeth me: who shall harm me? behold, all ye shall wax old as a garment, and as it were a moth shall eat you up.

10 Who among you is he that feareth the Lord? let him listen to the voice of his servant: ye that walk in darkness, they have no light, trust ye in the name of the Lord, and stay yourselves upon God.

2. 'and there was none that listened,' ℵBQ. 'by my reproof,' B: 'by my reproof and my threat,' ℵ*. (ℵ^{corr} as text.)

3 init. Omit 'And,' B.

4. 'wisdom': 'instruction,' all MSS. but A. i.e. 'an instructed (or disciplined) tongue.' Omit 'in season,' ℵBQ. 'The Lord' repeated (so *vv.* 5 and 7), B.

6 init. 'I gave,' ℵB.

7. 'turn back,' often implying *shame*. Cf. Psal. xl. 14, lxx. 2, &c.

9. 'will help,' B: omit 'as it were,' ℵ*B.

11 Behold, all ye that kindle a fire, that gird yourselves with firebrands; walk amid the light of your fire, and amid the brands that ye have kindled. From my hand is this for you; ye shall lie down in pain.

LI. 1 Hearken to me, ye that pursue righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you; for I called him, being one, and blessed him, and increased him.

3 For the LORD hath comforted Zion; he hath comforted all her waste places; and he hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving and the voice of song.

4 Listen unto me, my people; and give ear unto me, O my nation; for a law shall go forth from me, and I will settle my judgment for a light of the peoples.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wear out like a garment, and they that dwell therein shall die as in like manner; but my salvation shall be for ever, and my righteousness shall not be dismayed.

7 Hearken unto me, ye that know righteousness, a people in whose heart is my law; fear ye not the reproach of (weak) men, and be ye not dismayed at their revilings.

11. 'gird yourselves with...': Pesh. has 'set a light to': followed by some (Secker, Hitz., Ew.). 'walk amid...' or, 'begone into the flame of...and into...'

4. 'from me': lit. 'from by me': cf. Greek, παρ' ἐμοῦ. 'settle': lit. 'make to rest.'

6. 'as in like manner.' So (deictic phrase)='like that,' Del.: 'like a gnat' (singular form of word rendered 'lice' in Exod. viii. 12) many comm.: but this prob. requires slight emendation.

11 Behold, all ye kindle a fire, and strengthen a flame; walk by the light of your fire, and in the flame wherewith ye kindled it; because of me came this upon you, ye shall lie down in pain.

LI. 1 Hearken to me, ye that pursue that is righteous, and seek the Lord: look unto the solid rock which ye did hew, and unto the hole of the pit which ye digged.

2 Look unto Abraham your father, and unto Sarah that bare you; for he was one, and I called him, and blessed him, and loved him, and multiplied him.

3 And thee will I now comfort, Zion, and I did comfort all her waste places; <and I will make her waste places as a garden, and the western regions> like a garden of the Lord; joy and exultation shall they find therein, confession and the voice of praise.

4 Hearken to me, hearken, my people; and ye kings, give ear unto me; for a law shall go forth from me, and my judgment for a light of the nations.

5 My righteousness draweth quickly near; and my salvation also shall go forth, and in my arm shall the nations hope; the isles shall wait for me, and in my arm shall they hope.

6 Lift up your eyes to the heaven, and look upon the earth beneath; for the heaven is massed as smoke, and the earth shall wax old like a cloke, and they that dwell on the earth shall die like as those (things); but my salvation shall be for everlasting, and my righteousness shall not fail.

7 Hearken unto me, ye that know judgment, my people who have the law in your hearts; fear ye not the reproach of men, and be not overcome by their despising.

2. Omit 'and multiplied him,' B.
3. A omits (apparently homoeoteleuton)...'and I will make...regions.'
5. Orig. hand of A reads 'thy righteousness.' 'and my salvation also shall go forth as (for) a light,' ℵB.
6. Omit 'on the earth,' B ('the dwellers').
7. 'a people who...,' B.

8 For the moth shall eat them like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the LORD; awake as in the ancient days, the generations of old. Art thou not it that hewed Rahab in pieces, that pierced the dragon?

10 Art thou not it that dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?

11 And the ransomed of the LORD shall return and come to Zion with song, and everlasting joy upon their head; they shall attain gladness and joy, and sorrow and sighing are fled away.

12 I, I, (am) he that comforteth you; who art thou, that thou fearest (weak) man that shall die, and the son of man that shall be made as grass;

13 And hast forgotten the LORD thy maker, that stretched out the heavens, and laid the foundations of the earth? and hast trembled continually all the day before the fury of the oppressor, as he made ready to destroy? and where is the fury of the oppressor?

14 He that is bowed down hasteneth to be loosed, and shall not die in the pit, nor shall his bread fail.

15 And I am the LORD thy God, that stirreth up the sea, and its waves roared; the LORD of Hosts is his name.

16 And I put my words in thy mouth, and with the shadow of my hand have I covered thee, to plant the heavens, and to lay the foundations of the earth, and say unto Zion, Thou art my people.

8 fin. Lit. 'for a generation of generations.'
12. 'that thou...,' Heb. '*and* thou fearest.' 'made,' or 'given up as grass.'
14. 'in,' lit. '*unto* the pit.'
15. 'stirreth up': or, 'calmeth,' 'settleth,' as ver. 4, Jer. xxxi. 2: see, however, Jer. l. 34.

8 For as a cloke shall it be eaten up by time, and as wool shall it be eaten up by a moth; but my righteousness shall be for ever, and my salvation for generations of generations.

9 Awake, awake, Jerusalem, and put on the strength of thine arm; awake as in the beginning of a day, as a generation of eternity. Art not thou

10 She that maketh desolate the sea, the water, the abundance of the deep? that made the depths of the sea a passage way for the delivered,

11 and them that were redeemed? For by the Lord's doing shall they return, and come to Zion with joy, and everlasting exultation; for upon their head is exultation and praise, and joy shall take hold of them; fled away is grief, and pain, and sighing.

12 I am, I am he that comforteth thee; learn of whom thou wast ware, and didst fear before a mortal man, and before a son of man; who were dried up like grass.

13 And thou forgottest God that made thee, that made the heaven, and laid the foundations of the earth; and didst fear continually all the days the face of the wrath of him that was afflicting thee, for (it was) as (though) he were minded to remove thee; and now, where is the wrath of him that did afflict thee?

14 For in thy being saved he shall not stand (still), nor linger.

15 For I am thy God, which disturbeth the sea, and maketh her waves to sound; the Lord of Hosts is my name.

16 I will put my words in thy mouth, and under my right hand will I shelter thee; wherewith I set up the heaven, and laid the foundation of the earth; and he shall say to Zion, Thou art my people.

11. Omit 'exultation and...,' B.

12. 'learn who thou art, that thou didst fear' (lit. being who thou didst fear) B (so Theod. and Aq. Symm. nearly).

13. 'remove': A by clerical error reads 'to please thee.'

15. 'maketh...sound': the verb is not usually trans.: but can take an acc. of the sound or instrument. See Theocr. *Id.* II. 36.

16. 'under the shadow of my hand,' ℵBQ. The words might bear the meaning, 'and Zion shall say...' (cf. xl. 9).

17 Wake, wake thee up, arise, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the bowl of the cup of bewilderment, thou hast drained it out.

18 There is no guide for her among all the sons that she hath brought forth, neither is there any that taketh hold of her hand of all the sons that she brought up.

19 These two things are come upon thee: who will mourn with thee? wasting and destruction, and the famine and the sword: how shall I comfort thee?

20 Thy sons have fainted: they lie at the head of all the streets, like an antelope in a net; they that are filled with the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 Thus saith thy Lord, the LORD, and thy God, that pleadeth the cause of his people, Behold, I take out of thine hand the cup of bewilderment, the bowl of the cup of my fury; thou shalt no more drink it again:

23 And I will put it into the hand of thy tormentors; which said to thy soul, Bow down, and we will pass over; and thou didst set thy back as the earth, and as the street, to them that passed over.

LII. 1 Awake, awake, put on thy strength, O Zion! Put on thy garments of beauty, O Jerusalem, holy city: for there shall no more come into thee again the uncircumcised and the unclean.

19. 'how...' literally, '*who?*' (meaning doubtful). 'In what character?' Cheyne: others, 'By whom?' 'who but I,' &c.

20. Or, literally, 'Thy sons are shrouded.'

17 Awake, awake, stand up, Jerusalem, that hast drunk the cup of wrath from the hand of the Lord; for thou didst drink, and didst empty out the cup of falling, the goblet of (his) wrath.

18 And there was none that comforted thee from among all thy children that thou broughtest forth; and there was none that took hold of thy hand, even from among all thy sons whom thou didst raise up.

19 These two things are against thee; who shall grieve with thee? ruin and destruction, famine and sword: who shall comfort thee?

20 Thy sons are they that are helpless, that lie down at the head of every passage way like sodden herbs; that are full of the wrath of the Lord, that are undone through the Lord God.

21 Therefore hear, thou that art humbled, and drunken, not with wine:

22 Thus saith the Lord, the God that judgeth his people, Behold, I have taken out of thine hand the cup of falling, the goblet of (my) wrath, and thou shalt no more drink it again:

23 And I will put it into the hands of them that did thee wrong, and them that humbled thee; which said to thy soul, Bow down, that we may pass by; and thou laidest thy back even with the ground, without, for them that went by.

LII. 1 Awake, awake, Zion; put on thy strength, Zion, and put on thy glory, Jerusalem, holy city; no longer shall there pass through thee again (one) uncircumcised and unclean.

17. 'hast drunk from the hand of the Lord the cup of his wrath,' B.

20. Lit. 'like half-cooked beet' (ancient discrepancy, known to Jerome, whose attempts at explanation are unsuccessful). The Heb. word rendered 'antelope' is generally assumed to be the same as that used in Deut. xiv. 5, A.V. 'wild ox.' LXX. rendering possibly corrupted from some Egyptian term (Alexander).

22. 'my' not expressed in ℵAQ.

23. 'I will give it,' ℵB: for 'back' B reads 'middle.'

1. 'and thou...Jerusalem,' B: 'the holy city,' ℵBQ.

2 Shake thyself from the dust: arise, sit, O Jerusalem! the bands of thy neck are loosed, O captive daughter of Zion.

3 For thus saith the LORD, Ye were sold for nought; and not with silver shall ye be redeemed.

4 For thus saith the Lord GOD, My people went down into Egypt at the first to sojourn there; and Asshur oppressed them without cause.

5 And now, what have I here, saith the LORD, that my people is taken away for nought? they that rule over him howl, saith the LORD; and my name continually all the day is despised.

6 Therefore my people shall know my name; therefore (they shall know) in that day that I am he that doth speak: Here am I.

7 How beautiful upon the mountains are the feet of him that bringeth glad tidings, that causeth peace to be heard; that bringeth glad tidings of good, that causeth salvation to be heard; that saith unto Zion, Thy God doth reign!

8 The voice of thy watchmen! they lift up the voice, they sing together; for they shall see eye to eye, at the LORD'S return to Zion.

9 Break forth, sing together, ye wastes of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch not what is unclean; go ye out of the midst of her; purify yourselves, ye that bear the vessels of the LORD.

2. 'the bands...loosed': so Heb. text. Margin, most generally followed, 'loose thyself from the bands of thy neck.'

3. 'for nought': i.e. gratis (so Vulg.). Cf. ver. 5.

7. 'beautiful': perhaps, '*seemly*,' or '*timely*': cf. Greek.

11. 'ye that bear...' or, 'ye armour-bearers of the LORD' (regular phrase for *armour-bearer*): perhaps both meanings are conveyed.

2 Shake off the dust, and arise; sit down, O Jerusalem, put off the bond from thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye were sold for nought, and not with money shall ye be ransomed.

4 Thus saith the Lord, My people went down aforetime into Egypt to sojourn there, and by force were they led to the Assyrians.

5 And now, why are ye here? Thus saith the Lord, Because my people were seized for nought, ye marvel and wail. Thus saith the Lord, Because of you my name is continually blasphemed among the nations.

6 Therefore my people shall learn my name in that day, that I am verily he that speaketh: I am here,

7 Like beauty upon the mountains, like the feet of one bringing glad tidings of news of peace, like one that bringeth glad tidings of good things; for I will make thy salvation heard, saying to Zion, God shall reign over thee.

8 For the voice of them that watch over thee is upraised, and with their voice shall they rejoice together: for eyes shall look upon eyes, when the Lord hath mercy upon Zion.

9 Let the waste places of Jerusalem break forth together in joy, for the Lord hath mercy upon her, and hath delivered Jerusalem.

10 And the Lord will make bare his holy arm before all the nations; and all the ends of the earth shall see the salvation that cometh from God.

11 Depart, depart ye, go forth from thence, and touch not what is unclean; go forth from the midst of her, separate yourselves, ye that bear the vessels of the Lord.

2. 'loose the bond,' BQ^{mg} (Λ for Δ): 'put on,' Q* (!)
4. 'Lord' repeated in B.
5. A actually reads, 'what shall be here?' (itacism).
6. Lit. 'himself that speaketh.'
8. 'hath mercy,' future (ungrammatical) in ℵA.
10. B omits article before 'ends': 'our God,' ℵB.

12 For ye shall not go out in haste, nor go in flight: for the LORD goeth before you, and the God of Israel is your rereward.

13 Behold, my servant shall deal wisely, he shall be high, and lifted up, and exalted exceedingly.

14 Like as many were appalled at thee; his sightliness was so marred from (that of) a man, and his form from (that of) the sons of men:

15 So shall he sprinkle many nations; kings shall shut their mouths because of him; for that which was not recounted to them shall they see, and that which they heard not shall they discern.

LIII. 1 Who hath believed our message? and the arm of the LORD, to whom was it revealed?

2 And he grew up before him as a sapling, and as a root out of a dry ground: he had no form nor majesty; and we saw him, and there was no sightliness, that we should desire him.

3 Despised and avoided of men; a man of pains, and one that knew sickness; and as one from whom faces are hid; despised, and we esteemed him not.

4 Surely he bore our sicknesses; and our pains, he supported them; and we, (on our part,) did esteem him stricken, smitten of God, and afflicted.

5 And he was pierced for our rebellions, bruised for our iniquities; the chastisement of our peace was upon him; and in his stripes was there healing for us.

6 All we like sheep did go astray; we turned every one to his own way; and the LORD made to fall upon him the iniquity of us all.

13. 'My servant shall prosper,' Targ. and various authorities.

14. Or, 'marred more than (any) man...more than the sons of men.'

15. 'sprinkle': or, 'scatter': or, 'startle': objections are raised to the text-rendering.

1. Or, 'upon whom was it...?'

2. Or, 'nor majesty that we should look on him.'

3. Or, 'Despised and ceasing to be of men.'

5. 'for,' i.e. '*because of* our rebellions.' 'of,' i.e. 'belonging to,' 'leading to our peace.'

12 For not with confusion shall ye go forth, nor in flight shall ye go: for the Lord will go before in front of you, and the Lord, the God of Israel, is he that gathereth you together.

13 Behold, my servant shall understand, and shall be exalted, and be glorified exceedingly.

14 Like as many shall be amazed at thee,—so shall thy form be despised from among men, and thy glory from among men—

15 So shall many nations marvel at him, and kings shall shut their mouth; for (they) to whom it was not declared shall see concerning him, and they who have not heard shall understand.

LIII. 1 Lord, who did believe our report? and the arm of the Lord, to whom was it revealed?

2 We declared him as a child before him, as (is) a root in a thirsty land; he hath no form nor glory. And we saw him, and he had no form nor comeliness,

3 But his form was unhonoured, and failing among all men; a man under a stroke, and one that knew how to bear sickness; for his face is turned away, he was dishonoured and not esteemed.

4 This is he that beareth our sins, and sorroweth for us; and we esteemed him to be in trouble, and under a stroke, and calamity.

5 But he was wounded for our transgressions, and was sick because of our sins; the discipline of our peace was upon him; with his stripe we were healed.

6 All we like sheep did go astray, each strayed by his own way; and the Lord gave him over to our sins.

12. 'and the God of Israel' (omit 'the Lord') 'that gathereth,' B: meaning as the Hebrew. (See Exod. xiv. 19.)

15. 'shut,' lit. 'bring together': ℵBQ 'keep fast (or together) their mouth,' one letter different.

2. 'form,' at least in this verse prob. conveying the sense of *beauty*.

3. 'among (all ℵ) the sons of men,' ℵB.

5. 'hath been sick,' ℵBQ: 'discipline,' or, 'correction': same word as (a tongue of) instruction, ch. l. 4.

7 He was oppressed, and he humbled himself, and opened not his mouth; as a lamb (that) is led to the slaughter, and as a sheep (that) is dumb before her shearers; and he opened not his mouth.

8 From restraint and from judgment he was taken away; and as for his generation, who considereth, that he was cut off out of the land of the living? for the rebellion of my people was he stricken.

9 And one appointed his grave with wicked men, and with a rich man in his death; because he had done no violence, and there was no deceit in his mouth.

10 And the LORD was pleased to bruise him; he laid sickness on him; if his soul should make a guilt-offering, he should see a seed, he should prolong days, and the pleasure of the LORD should prosper in his hand.

11 Out of the travail of his soul he shall see, he shall be satisfied: by his knowledge shall my righteous servant make many righteous; for he will bear their iniquities.

12 Therefore will I give him part among the many, and he shall divide the spoil with the strong; because he poured out his soul unto death; and he was numbered with the rebellious; and himself bare the sin of many, and made intercession for the rebellious.

LIV. 1 Sing, O barren, that didst not bear; break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the desolate than the children of the married wife, saith the LORD.

7. 'opened,' imperfect tense.

8. 'from,' perhaps='because of': but cf. lvii. 1, where verb however is different. 'and as for his generation': or, 'and his life who will consider? for he was,' &c.

9. 'appointed,' lit. 'gave...' 'because,' or 'although...' 'death' is here plural in Heb.

10. Or, 'if thou shouldst make his soul a....'

7 And he, for that he hath been evil intreated, openeth not his mouth; he was led as a sheep to slaughter, and as a lamb dumb before the shearer, so he openeth not his mouth.

8 In his humiliation his judgment was taken away; who shall describe his generation? for his life is removed from the earth; from the transgressions of my people was he led to death.

9 And I will give the wicked instead of his burial, and the rich instead of his death; because he committed no transgression, neither was guile found in his mouth.

10 And the Lord desireth to cleanse him from his plague: if ye offer for sin, your soul shall see a long lived seed: and the Lord desireth to take (him) away from the trouble of his soul,

11 To show to him a light, and to form him with understanding, to justify a just one that serveth many aright, and their sins shall he himself bear.

12 Therefore he shall make many to inherit, and the spoils of the mighty shall he divide; because his soul was given over unto death; and he was reckoned among the transgressors; and himself bare the sins of many, and was given over because of their sins.

LIV. 1 Rejoice, barren one that bearest not, break forth and cry aloud, thou that travailest not; for many are the children of the desolate, rather than of her that hath her husband; for the Lord hath spoken it.

7, 8. See Acts viii. 32.

9. 'he committed no transgression, nor guile in his mouth,' ℵ*B; 'insidias' Cyp. *Test.* II. 15, 'dolum' August. *Civ. Dei* XVIII. 29. 'guile' is nom. in Codd. 87, 97 ($\aleph^{cb}$?). Text $\aleph^{ca}$AQ and about 20 cursives, incl. 26 49 86 106 198, Clem. Rom. *ad Cor.* xvi. 10, Justin M. (twice). Tert. *adv. Judaeos* x. 'nec dolus in ore eius inventus est.' Cf. 1 Pet. ii. 22.

10. 'our soul,' B.

11. 'to justify...' &c.: or, 'to make a righteous one righteous.'

12 fin. 'sins': 'transgressions,' B.

2 Widen the place of thy tent, and let them stretch forth the curtains of thy habitation; withhold not; lengthen thy cords, and strengthen thy stakes:

3 For thou shalt break forth on the right hand and on the left; and thy seed shall possess nations, and make desolate cities to be inhabited.

4 Fear not, for thou shalt not be ashamed; and be not confounded, for thou shalt not blush; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy husband is thy Maker; the LORD of Hosts is his name; and thy Redeemer is the Holy One of Israel: the God of the whole earth shall he be called.

6 For the LORD hath called thee as a wife forsaken and grieved in spirit, and a wife of youth, when she is rejected, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a gush of wrath I hid my face from thee for a moment; and with everlasting lovingkindness will I have mercy on thee; saith the LORD thy Redeemer.

9 For this is the waters of Noah unto me; as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee, nor rebuke thee.

10 For the mountains shall remove, and the hills totter; yet my lovingkindness shall not remove from thee, nor my covenant of peace totter, saith he that hath mercy on thee, the LORD.

3. 'break forth,' or 'through.'

9 init. Some MSS., Pesh., Vulg., Targ. and some commentators read 'as in the days of N.' (different division of words).

10. 'shall,' or 'may remove': or, 'Though the mountains remove...'

2 Widen the place of thy tent, and of thy curtains; make fast, spare not, lengthen thy cords, and strengthen thy stakes;

3 Spread it out yet to the right hand and to the left; and thy seed shall inherit nations, and thou shalt people cities that have been desolate.

4 Fear not, because thou wast put to shame; and turn not back, because thou wast reproached; for thou shalt forget thy perpetual shame, and the reproach of thy widowhood shalt thou not remember.

5 For thy Maker is the Lord, the Lord of Hosts is his name; and he that delivereth thee is the very God of Israel, he shall be called (so) in all the earth.

6 Not as a woman forsaken <and faint of heart> hath the Lord called thee, nor as a woman hated from her youth, saith thy God.

7 For a little while I forsook thee, and with great mercy will I have mercy on thee.

8 In a little wrath I turned my face away from thee, and in everlasting mercy have I had mercy on thee: saith the Lord thy deliverer.

9 From the water that was in the time of Noah this is mine, as I sware to him at that time, that I would no more be wroth with the earth because of thee, nor for a threatening of thee remove the mountains:

10 Nor shall thy hills be shaken from their place: so neither shall the mercy that cometh from me upon thee fail, nor the covenant of thy peace be removed; for he said, The Lord is gracious to thee.

6. A* omits 'and faint of heart.'
8. 'will I have mercy,' B (ℵ^{cb}?).
9. B's reading may mean, 'nor should the mountains remove' (intr.).
10 fin. Or, 'the Lord *be* gracious...': or, 'for (so) said the Lord (that is) gracious to thee.' B reads, 'gracious (is he) to thee, O Lord.' Cf. Matt. xvi. 22.

11 O thou afflicted, tossed with tempest, not comforted; behold I lay thy stones in antimony, and thy foundations with sapphires.

12 And I will make thy battlements rubies, and thy gates to be fiery stones, and all thy border stones of pleasure.

13 And all thy sons shall be disciples of the LORD, and great shall be the peace of thy sons.

14 In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, and from destruction, for it shall not come near thee.

15 Behold, they surely gather together; it is not of me; who gathereth against thee? he shall fall because of thee.

16 Behold, I have created the craftsman, that bloweth on the fire of coals, and that bringeth forth a weapon for its work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue (that) shall rise up against thee in judgment thou shalt convict. This is the heritage of the servants of the LORD, and their righteousness from me, saith the LORD.

LV. 1 Ah, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat: and come, buy wine and milk, for no silver and for no price.

2 Wherefore do ye weigh silver for no bread, and your earnings for that which is not to satisfy? hearken, (only) hearken unto me, and eat ye that which is good, and let your soul delight itself in fatness.

14. 'In,' or '*by* righteousness.'
15. Or, 'they stir up strife, it is not from me.'
16. Or, 'a weapon according to his work.'
17. Lit. 'Every weapon...shall not...'
2. 'hearken, (only) hearken': or, 'hearken diligently' (verb repeated in Heb.). 'delight itself' or 'luxuriate': cf. lvii. 4, lviii. 14, &c.

11 Humbled and unstable, thou wast not comforted; behold, I prepare for thee carbuncle for thy stone, and sapphire for thy foundations.

12 And I will make thy battlements of jasper, and thy gates of crystal stones, and thy circuit of chosen stones.

13 And (I will make) all thy sons instructed of the Lord, and thy children (to be) in great peace.

14 And in righteousness shalt thou be builded; refrain from wrong, and thou shalt not be afraid, and trembling shall not come nigh thee.

15 Behold, strangers shall approach unto thee through me, and they shall dwell by thee, and flee for refuge to thee.

16 Behold, I create thee, not as doth a smith that bloweth the coals, and bringeth forth an instrument for a work: but I have created thee not for destruction, to waste thee.

17 Every instrument is corruptible, but against thee I will not approve it; and every voice that shall stand up against thee for judgment, all them shalt thou vanquish, and they that are subject to thee shall be therein. There is an inheritance for them that attend on the Lord, and ye shall be righteous in my sight, saith the Lord.

LV. 1 Ye that thirst, come to (the) water, and all ye that have no money, come and buy, and drink, without money and price, of the wine, and the fat.

2 Wherefore do ye value (them) for money, and your labour, not for satisfying? and ye shall eat good things, and your soul shall delight itself in good things.

16. 'Behold, I have created,' B.

17. 'Every instrument that is prepared' (kindred verb) B (ℵ* has an error which gives some support). Text ℵ^{ca}AQ, Lucianic and other cursives, incl. 26 49 106 (omit 'but,' ℵBQ). 'I will not prosper it,' ℵBQ &c.: 'it shall not prosper,' Q^{mg} (and cursives, mainly Luc.). 'every voice shall,' ℵ*B. (Heb. omits relative.)

1. 'buy and eat,' B.

2. 'delight itself,' or, 'revel,' 'luxuriate.'

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, the faithful lovingkindnesses of David.

4 Behold, I have given him for a witness of peoples, a chief and commander of peoples.

5 Behold, thou shalt call a nation that thou knowest not, and a nation that knoweth not thee shall run unto thee; for the sake of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For (as) the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, unless it have watered the earth, and made it bring forth and sprout, and given seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth; it shall not return unto me void, unless it have accomplished that which I please, and made to prosper that for which I sent it.

12 For ye shall go forth with joy, and be led in peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap the hand.

6. 'while he may be,' lit. 'in his being found.'

7 fin. 'will be abundant in pardoning.'

10. 'unless it have...': or, 'without watering...and making...' (and so ver. 11).

3 Attend with your ears, and follow ye my paths; hearken to me, and your soul shall live amid good things; and I will make with you an everlasting covenant, the holy things of David that are sure.

4 Behold, I have given him for a testimony among nations, a ruler and commander over nations.

5 Nations which knew not thee shall call upon thee; and peoples which understand not thee shall flee unto thee, for thy God's sake, the Holy One of Israel; for he glorifieth thee.

6 Seek ye God, and as ye find him, call upon him; whensoever he draweth near unto thee,

7 Let the wicked forsake his ways, and the man that transgresseth his counsels; and let him return unto the Lord, and he will have mercy upon him; for far away will he dismiss your sins.

8 For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord.

9 But, as the heaven is far from the earth, so is my way far from your ways, and your thoughts from my thought.

10 For as rain cometh down, or snow from heaven, and will not return, until it have watered the earth, and she bring forth and blossom, and shall give seed to the sower, and bread for food:

11 So shall be my word, whatsoever goeth forth from my mouth; it shall not return until all that I willed be fulfilled, and I prosper thy ways and my commandments.

12 For ye shall go forth in joy, and in delight shall ye be taught; for the mountains and the hills shall leap forth, welcoming you in delight, and all the trees of the field shall clash their branches,

3. A reads, '*our* soul.'
5. 'Nations which know not thee,' ℵB: 'the Lord thy God's sake,' ℵ*BQ*.
6. 'Seek ye the Lord,' ℵ*B. 'and whensoever...' ℵBQ.
10. 'out of heaven,' ℵBQ: omit 'shall,' ℵBQ.
11. Or, 'and I will prosper.'

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

LVI. 1 Thus saith the LORD, Keep ye judgment, and do righteousness; for my salvation is near to come, and my righteousness to be revealed.

2 Happy is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath, not to profane it, and keepeth his hand, not to do any evil.

3 And let not the alien, that hath joined himself to the LORD, speak, saying, The LORD will surely separate me from his people; and let not the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast by my covenant:

5 I will even give unto them in my house and within my walls a memorial and a name better than sons and daughters; I will give him an everlasting name, that shall not be cut off.

6 And the aliens, that have joined themselves to the LORD, to minister unto him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath, not to profane it, and holdeth fast by my covenant:

7 Them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices (shall be) acceptable upon mine altar; for mine house shall be called a house of prayer for all the peoples.

8 Saith the Lord GOD which gathereth the outcasts of Israel, Yet will I gather (more) unto him, to his gathered ones.

13. 'fir': or, 'cypress.' 'name,' i.e. memorial.

2. 'not to profane,' &c. Lit. 'from profaning...from doing...'

3. 'alien,' lit. 'son of a stranger' (so ver. 6). 'surely,' or, 'utterly separate' (verb repeated).

5. 'memorial,' or 'monument': lit. 'hand.'

7. Lit. 'cause them to rejoice in my house...' 'acceptable,' lit. 'for acceptance.'

13 And instead of the broom shall come up the cypress, and instead of the fleabane shall come up a myrtle-tree; and the Lord shall be for a name and for an everlasting sign, and shall not fail.

LVI. 1 Thus saith the Lord, Guard ye judgment, do righteousness; for my salvation is come near to appear, and my mercy to be revealed.

2 Happy is the man that doeth this, and the mortal that holdeth fast thereto, and guardeth the sabbaths, not to pollute them, and watcheth his hands, to do no wrong.

3 Let not the stranger, that cleaveth to the Lord, say, Then will the Lord separate me from his people; and let not the eunuch say, I am a dry tree.

4 Thus saith the Lord to all the eunuchs that keep my sabbaths, and choose out what I desire, and hold fast to my covenant:

5 I will give to them in my house and within my wall a notable place; (it is) better than sons and daughters; an everlasting name will I give to them, and it shall not fail.

6 And to all the strangers that cleave to the Lord, to serve him, and to love the name of the Lord, that they may be to him for bondmen and for bondwomen; and (as for) all them that keep my sabbaths, not to pollute them, and hold fast to my covenant,

7 I will bring them in to my holy mountain, and make them joyful in the house of my prayer; their whole burnt offerings and their sacrifices shall be accepted upon mine altar. For mine house shall be called a house of prayer for all the nations,

8 Saith the Lord that gathereth together the dispersed of Israel, for I will gather unto him a gathering.

3. 'stranger,' lit. 'stranger-born,' and so ver. 6. (Cf. Exod. xii. 43.)
5. Omit '(it is),' B.
6. B reads, 'being,' or 'by being to him,' &c. (expression in the style of Aquila).

9 All ye beasts of the field, come to devour; all beasts of the forest.

10 His watchmen are blind, they know not, all of them; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber.

11 And the dogs are strong of soul, they know not satiety; and they, the shepherds, know not how to discern; they are all turned to their own way, every one to his gain, from the furthest end of it.

12 Come ye, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, very exceeding great.

LVII. 1 The righteous perisheth, and no man layeth it to heart; and men of lovingkindness are taken away, none considering that the righteous is taken away from the face of the evil.

2 He entereth into peace; they rest on their beds, whoso walketh straight forward.

3 And ye, draw near hither, ye sons of the sorceress, seed of an adulterer and a whore.

4 At whom do ye make sport? at whom widen ye the mouth, and lengthen the tongue? Are ye not children of rebellion, a seed of falsehood?

5 Inflaming yourselves among the terebinths, under every green tree; slaying the children in the torrent-valleys under the clefts of the rocks.

6 Among the smooth (stones) of the torrent-valley is thy portion; they, they are thy lot; even to them hast thou poured out a drink-offering, thou hast offered a meat-offering. Shall I relent for these things?

7 Upon a mountain exalted and lifted up hast thou set thy bed; even there hast thou gone up to offer sacrifice.

9. Object of 'devour,' acc. to Heb. accents, is 'beasts' (of the forest).

10. 'dreaming,' or, 'raving': some MSS. read 'seers,' and so Vulg. (חזים for חלם).

11. 'soul' here = appetite: 'from the furthest end' apparently means *without exception*: some render, *from his quarter*.

1. 'taken away,' lit. 'gathered.'

2. 'entereth into...' or, 'goeth in peace.'

5. 'Inflaming...slaying...' or, 'Ye that inflame...that slay...'

9 All ye wild beasts of the field, come hither and eat, all ye wild beasts of the forest.

10 See ye, that all are utterly blinded, they have not learnt to have understanding; dumb dogs all, they will not be able to bark; dreaming on their couch, prone to slumber.

11 And the dogs are insatiate of heart, and know not satisfying; and they are wicked, knowing no wisdom; all follow their own ways, each after the same manner.

12 * * * * * * *

LVII. 1 See ye, how the righteous hath perished, and no man accepts it in his heart, and righteous men are taken away, and no man considereth; for from the face of wrong hath the righteous been taken away.

2 His burial shall be in peace, he is removed out of the midst;

3 But draw ye near hither, sons that are transgressors, ye seed of adulterers and a whore.

4 Wherein do ye take delight? and against whom open ye your mouth? and against whom do ye drop out your tongue? are ye not children of perdition, a transgressing seed?

5 Ye, that call upon your idols under leafy trees, that slay your children in the valleys amid the rocks!

6 That is your portion, this is your lot: and for those thou didst pour out drink-offerings, and to those thou didst bring sacrifices: shall I not then be wroth for this?

7 Upon a mountain high and lofty, there was thy couch, and there broughtest thou up sacrifices.

10. Omit 'to have understanding,' B. (Cf. xliv. 18.) Omit 'all,' after 'dogs,' B*. 'prone,' lit. 'loving' to slumber.

11 fin. 'his own manner,' B.

ver. 12. Supplied from Theodotion in some MSS.

4. 'Wherein,' or, 'at whom...take delight?' (or, 'revel,' 'make sport').

6. 'and to those': 'and to these,' BQ[mg].

8 And behind the door and the post hast thou set thy memorial; for away from me hast thou uncovered, and gone up, hast enlarged thy bed, and gotten thee a covenant from them; thou hast loved their bed, hast looked on a hand.

9 And thou hast travelled to the king with oil, and hast multiplied thy perfumes, and hast sent thine envoys far off, and hast brought (thyself) down, even to hell.

10 Thou hast wearied thyself with the abundance of thy travel; thou saidst not, It is hopeless; thou hast found revival of thy strength; therefore thou wast not faint.

11 And of whom hast thou been afraid, and feared, that thou shouldest lie, and hast not remembered me, hast not laid it to thine heart? Have I not held my peace, and that from of old, and thou fearest not me?

12 I will declare thy righteousness; and thy works, and they shall not profit thee.

13 When thou criest, let thy gatherings deliver thee; and a wind shall lift them all up, a breath shall take them away; and he that trusteth in me shall inherit the land, and shall possess my holy mountain:

14 And (one) saith, Cast up, cast up, clear a way; take up the stumbling block out of the way of my people.

15 For thus saith he that is high and lifted up, that dwelleth for ever, and holy is his name; I dwell in the high and holy place, and with him that is crushed and humble of spirit, to revive the spirit of the humble, and to revive the heart of the crushed ones.

16 For I will not contend for ever, and not always will I be wroth; for the spirit would fail from before me, and the souls which I have made.

8. Very doubtful: for 'looked on,' perhaps 'chosen'; and 'hand' *may* =place, monument, as in lvi. 5.

10. 'strength,' lit. 'hand.'

12. Some propose to emend to '*my* righteousness.'

13 init. Lit. 'In (or at) thy crying.'

15. 'that dwelleth for ever,' or, 'dwelleth in eternity': 'I dwell in the high...' or, 'in the height and in holiness.'

16. 'souls,' lit. 'breaths.'

8 And behind the posts of thy door didst thou set thy memorials; thou thoughtest, that if thou shouldst revolt from me, thou wouldst gain advantage; thou lovedst them that lay with thee,

9 And didst multiply thine adultery with them, and madest many them that were far off from thee, and didst send envoys beyond thy borders, and turnedst away, and wert abased even to hell.

10 By thy much journeyings thou wert wearied, and saidst not, I will cease; being strong in that thou didst thus; therefore thou besoughtest me not.

11 Of whom wast thou ware, and fearedst; and didst deceive me, and rememberedst me not, neither tookest me into thy thought, nor into thine heart? and I saw thee, and looked aside, and thou fearedst not me.

12 And I declare my righteousness, and thy evil deeds; which shall not profit thee.

13 When thou criest out, let them deliver thee in thy affliction; for a wind shall take all these, and a tempest shall bear them away. But they that hold fast to me shall possess the earth, and shall inherit my holy mountain,

14 And they shall say, Cleanse the paths before his face; remove stumbling blocks from the way of my people.

15 Thus saith the Lord, the highest among the high, that inhabiteth eternity, Holy among the holy is his name, the Lord, the highest, resting among the holy, and giving patience to the faint hearted, and giving life to them whose hearts are crushed:

16 And not for ever will I punish you, nor will I alway be angry with you; for a spirit shall go forth from me, and I have made every breath.

9. Omit 'and turnedst away,' ℵ*B. (Aq., Symm., Theod. omit.)
12. 'I will declare,' ℵBQ: 'thy righteousness,' ℵ*BQ^{a} (Aq., S., Th.).
14. 'stumbling blocks': or, 'stakes,' 'thorns.'
15. Omit 'the Lord,' B twice (ℵ* first time).
16 init. Omit 'And...' ℵBQ.

17 For the iniquity of his gain was I wroth, and smote him; I hid myself and was wroth, and he went on perversely in the way of his heart.

18 I have seen his ways, and I will heal him; and I will lead him, and requite with comfort him and his mourners;

19 Creating fruit of the lips, Peace, peace, to the far off and the near, saith the LORD, and I will heal him.

20 And the wicked are like the stirred up sea; for it cannot rest, and its waters stir up mire and dirt.

21 There is no peace, saith my God, to the wicked.

LVIII. 1 Cry with the throat, withhold not, raise thy voice like a trumpet, and tell my people their rebellion, and the house of Jacob their sins.

2 And (yet) they inquire of me day by day, and take pleasure in the knowledge of my ways; as a nation that hath done righteousness, and not forsaken the judgment of its God; they ask of me the judgments of righteousness; they take pleasure in drawing near to God.

3 Wherefore have we fasted, and thou seest not? afflicted our soul, and thou knowest not? Behold, in the day of your fast ye find pleasure, and exact all your tasks.

4 Behold, ye fast for contention and quarrel, and to smite with the fist of wickedness; ye shall not fast as to-day, to make your voice to be heard on high.

5 Shall such be the fast I will choose? a day of man's afflicting his soul? is it to bow down his head like a bulrush, and spread out sackcloth and ashes (as a bed)? Wilt thou call this a fast, and an acceptable day to the LORD?

17. 'smote,' imperf.; perhaps, 'kept smiting.'

19. 'Creating': participle, construction doubtful.

21. 'saith the LORD,' several MSS.

3. 'pleasure': or, 'will,' 'bent': according to some, 'business.' Cf. ver. 14. Some render the last clause, 'and oppress all your labourers.'

4. Or, 'ye do not fast to-day so as to make your voice heard...'

5. 'acceptable,' lit. 'of acceptance.'

17 For sin I troubled him a little while, and I smote him, and turned my face from him; and he was troubled, and went gloomily in his ways.

18 I have seen his ways, and I healed him, and comforted him, and gave him true comfort,

19 Peace upon peace to them that are far off, and them that are near; and the Lord said, I will heal them:

20 But so the unrighteous shall be tossed as waves, and shall not be able to rest.

21 There is no rejoicing, saith the Lord God, for the wicked.

LVIII. 1 Cry out with strength, and spare not, lift up thy voice as a trumpet, and declare to thy people their sins, and to the house of Jacob their transgressions.

2 They will seek me day by day, and desire to know my ways: as a people that hath practised the righteousness of God, and hath not forsaken the judgment of its God; they ask of me now righteous judgment, and desire to draw near to God,

3 Saying, Why is it that we have fasted, and thou sawest not? humbled our souls, and thou perceivedst not? for in the days of your fast ye find your desires, and vex all those subject unto you.

4 Ye fast for quarrels and strife, and smite a humble man with fists; wherefore fast ye before me as to-day, for your voice to be heard in clamour?

5 This is not the fast that I choose, and a day for a man to humble his soul; not even if thou bend thy neck like a ring, and spread sackcloth and ashes under thee, not even so shall ye call it an acceptable fast.

20. Omit 'so,' B.
21. Omit 'the Lord,' B.
1. 'as with a trumpet,' B.
2. 'They seek me,' ℵBQ: 'practised righteousness,' ℵBQ &c.
4 init. 'If ye fast,' B.

6 Is not this the fast that I will choose? to loose the bands of wickedness, to undo the thongs of the yoke, and to let the crushed go free, and that ye should break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring afflicted outcasts home? when thou seest the naked, that thou cover him, and hide not thyself from thine own flesh?

8 Then shall thy light break forth as the dawn, and thy healing shall spring up speedily; and thy righteousness shall go before thee, the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou remove from the midst of thee the yoke, the pointing of the finger, and speaking iniquity:

10 And furnish thy soul to the hungry, and satisfy the afflicted soul; then shall thy light arise in the darkness, and thy gloom be as the noonday:

11 And the LORD shall lead thee perpetually, and satisfy thy soul in dry places, and make strong thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

12 And they that are of thee shall build up ruins of old time: thou shalt raise up the foundations of generation upon generation; and thou shalt be called Repairer of the breach, Restorer of paths to dwell in.

10. 'furnish thy soul,' i.e. 'thy desire.' 'then,' Heb. 'and,' marking principal clause. 'arise,' or, 'be bright': 'noonday,' plur. in Heb.

11. 'in dry places': or, 'in droughts.' Some render, 'enrich' or 'make fat thy bones.' 'fail': or, 'deceive (i.e. disappoint) not.'

12. 'they that are of thee': some propose to emend, '*thy sons*': but this (which resembles word for *build up*) seems needless.

6 Not such a fast as this do I choose, saith the Lord; but loose every bond of iniquity, unloose the knots of oppressive compacts, send forth the broken in forgiveness and tear asunder every unjust writing:

7 Break thy bread for one that is hungry, and bring the homeless poor into thine house; if thou see one naked, clothe him, and of the kinsmen of thy seed thou shalt not despise any.

8 Then shall thy light break forth early in the morning, and thy healing shall arise speedily; and thy righteousness shall go before thee, and the glory of God shall wrap thee round.

9 Then shalt thou cry, and God shall hearken to thee; while thou art yet speaking, he shall say, Behold, here I am. If thou take away from thee bonds, and stretching forth of hands, and the word of murmuring,

10 And give to an hungry man thy bread from thy soul, and satisfy the soul that hath been humbled, then shall thy light arise in the darkness, and thy darkness (shall be) as noonday,

11 And thy God shall be <with thee> continually; and thou shalt be satisfied according as thy soul desireth, and thy bones shall be enriched, and shall be as a well-watered garden, and as a spring whose water faileth not; and thy bones shall grow up as grass, and shall be enriched, and they shall inherit for generations of generations.

12 And thy desolate places of old shall be rebuilt, and thy foundations shall be everlasting, for generations of generations; and thou shalt be called, A builder of fences, and thou shalt make thy paths in the midst to rest.

8. For 'healing,' ℵ^{ca} 91* 106* 147 have 'clothing' (ἱμάτια for ἰάματα). This evident corruption is found in Old Latin: Cyp., *Test.* III. 1, &c., Tertullian *de Resurr. Carn.* XXVII. (vestimenta), also in Barnabas (Gr. Lat.) ch. 3, Justin M. *Tryph.* (Lucifer, Irenaeus (lat.), Speculum, &c. have *sanitates*.) See Jerome ad loc., Burkitt, *Tyconius*, lxiv.

9. 'bonds,' Gk word is singular.

10. 'the bread,' ℵBQ &c. (Text A 26 49 106 Barnabas.)

11. Omit 'with thee,' A. 'and thy bones shall grow...generations.' So ℵ^{ca}AQ and about 18 cursives, incl. 26 49 198. Omit ℵ*B 106 301 &c. Probably a doublet of preceding words: but cf. lxvi. 14.

12. Possibly, 'thy desolate places shall be built for ever': fin. or, 'and (they shall call) thy paths in the midst resting-places.'

13 If thou turn away thy foot from the sabbath, as to doing thy pleasure on my holy day; and call the sabbath a delight, the holy (day) of the LORD honourable; and honour it, not doing thine own ways, not finding thine own pleasure, nor speaking words:

14 Then shalt thou have thy delight in the LORD; and I will cause thee to ride upon the heights of the earth, and to eat the heritage of Jacob thy father; for the mouth of the LORD hath spoken.

LIX. 1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear grown heavy, that it cannot hear:

2 But your iniquities have been separating between you and your God, and your sins have hidden the Face from you, that he hear not.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken falsehood, your tongue will mutter wickedness.

4 There is none that sueth in righteousness, and none that pleadeth in truth; they trust in emptiness, and speak vanity; they conceive mischief, and bring forth iniquity.

5 They hatch viper's eggs, and weave spider's webs; he that eateth of their eggs shall die, and that which is crushed, it hatcheth out into an adder.

6 Their webs shall not serve for a garment, neither shall they cover themselves with their works; their works are works of iniquity, and the practice of violence is in their hands.

7 Their feet run to evil, and make haste to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their highways.

13. 'as to...' is perhaps equivalent to 'from doing': cf. lvi. 2, &c., and the second part of this verse.

1. Lit. 'shortened from saving': some render, 'too short to save'; similarly the second clause.

4. 'sueth': or, 'proclaimeth': 'in (or, *with*) righteousness...truth.'

6. Or, 'neither shall any' (indef.) cover themselves,' &c.

13 If thou turn away thy foot from the sabbaths, not to do thine own desires on the holy day, and thou shalt call the sabbaths full of pleasure, holy to thy God, thou shalt not lift thy foot for work, nor speak a word in anger out of thy mouth,

14 Then thou shalt have thy trust in the Lord, and he shall set thee up upon the good things of the earth, and shall feed thee upon the inheritance of Jacob thy father; for the mouth of the Lord hath spoken this.

LIX. 1 Is not the Lord's hand mighty to save? or hath he made his ear heavy, that it hear not?

2 But your sins separate between you <and your God,> and because of your sins hath he turned his face away from you, not to have mercy upon you.

3 For your hands are defiled with blood, and your fingers in sins; and your lips have spoken transgression, and your tongue doth meditate wrong-doing.

4 No man speaketh righteousness, nor is there any true judgment; they trust in vanities and speak empty words; for they have conceived trouble, and bring forth transgression.

5 They brake the eggs of asps, and weave the web of a spider; and he that trieth to eat of their eggs, when he breaketh it he findeth wind, and in it is a basilisk.

6 Their web shall not be for a garment; nor shall they be clothed with their works; for their works are works of transgression.

7 And their feet run after wickedness, swift to shed blood, and their reasonings (are) the reasonings of fools; destruction and unhappiness is in their ways,

13. Or, '*then* thou shalt call' (*καὶ* marking apodosis): in which case 'And' must replace 'then' at beginning of 14. 'holy to God' (om. 'thy') ℵ*B.

2. A's reading for 'separate' differs by a letter: it is unsupported and hardly intelligible: A also omits the words 'and your God,...'

7. 'their reasonings are from murders,' B*: '(are) reasonings from murders,' $B^{ab\,mg}Q$.

8 The way of peace they know not, and there is no judgment
in their tracks; they have made them their paths crooked; who-
soever goeth therein knoweth not peace.

9 Therefore is judgment far from us, neither doth righteous-
ness overtake us; we wait for light, and behold darkness; for
brightness,—we walk in gloom.

10 We grope along the wall like blind men, and we grope as
men without eyes; we have stumbled at noonday as in the dusk;
among the vigorous as the dead.

11 We all groan like bears, and moan piteously like doves;
we wait for judgment, and there is none; for salvation, it is
far off from us.

12 For our rebellions are multiplied before thee, and our sins
testify against us; for our rebellions are with us, and our
iniquities, we know them:

13 Rebelling and denying the LORD, and drawing back from
following our God: speaking oppression and revolt, conceiving
and uttering from the heart words of falsehood.

14 And judgment is driven backward, and righteousness
standeth afar off; for truth hath stumbled in the broad place,
and uprightness cannot enter.

15 And truth is (found) missing, and he that removeth from
evil maketh himself a prey; and the LORD saw it, and it was
evil in his eyes that there was no judgment.

16 And he saw that there was no man, and was amazed that
there was none that interposed; therefore his own arm wrought
salvation for him, and his righteousness, it upheld him.

17 And he put on righteousness as a coat of mail, and an
helmet of salvation upon his head; and he put on garments
of vengeance for clothing, and wrapped himself in jealousy as
a cloke.

10. 'vigorous': dubious: some take the word as literally = fat, lusty: some render 'in fruitful places,' others, 'in dark places' (in caliginosis, Vulg.).

11. Heb. intensifies by repeating the verb 'moan.'

12. 'testify': verb in singular: 'are a witness,' or possibly '(each) testify...'

13. 'revolt,' lit. 'departure': 'uttering,' or 'muttering,' as ver. 3.

14. Or, 'thrust backward.'

15. 'maketh...a prey': or, 'giveth himself to be plundered.'

16. Or, 'his own arm saved for him.'

8 And a way of peace they know not, and there is no judgment in their ways; for the paths which they travel are perverted, and they know not peace.

9 Therefore did their judgment depart from them, and righteousness shall not take hold of them; when (they) waited for light, darkness came upon them; they waited for a shining, and walked in midnight gloom.

10 They shall grope like blind men for a wall, and as though they had no eyes shall they grope; and they shall fall at noonday as though at midnight, they shall groan as dying men:

11 As a bear and as a dove together shall they go: we waited for judgment, and there is none; salvation is far removed from us.

12 For manifold is our transgression before thee, and our sins stand forth against us; for our transgressions are in us, and our wrong doings we have learnt.

13 We were profane, and lied, and departed away from behind our God; we talked unrighteously and were disobedient, we conceived and rehearsed unrighteous words from our heart,

14 And removed (our) judgment behind us, and righteousness standeth far off from us; for truth is consumed in their streets, and they could not go through by straight ways.

15 And truth is removed, and they changed their thought from understanding; and the Lord saw it, and it pleased him not, that there was no judgment.

16 And he saw, and there was no man, and he perceived, and there was none that would take hold; and he defended them with his arm, and with his mercy he supported them.

17 And he put on righteousness as a breast-plate, and put on an helmet of salvation upon his head, and clothed himself in a cloke of vengeance, and his clothing

9. (they) not expressed in A*B.
10. Omit 'and' after 'grope,' B.
13. Omit 'from' after 'away,' B [this 'from' resembles style of Aquila].
14. Omit 'from us,' ℵBQ.

18 According to their deeds, accordingly will he requite, fury to his adversaries, recompense to his enemies; to the isles he will requite recompense.

19 And they shall fear the name of the LORD from the setting, and his glory from the rising of the sun; for he shall come as a pent-up stream, which the breath of the LORD driveth.

20 And a redeemer shall come to Zion, and to them that turn from rebellion in Jacob, saith the LORD.

21 And as for me, this is my covenant with them, saith the LORD; my Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

LX. 1 Arise, shine, for thy light is come, and the glory of the LORD hath risen upon thee.

2 For behold, the darkness shall cover the earth, and deep gloom the peoples; but the LORD shall rise upon thee, and his glory shall appear upon thee.

3 And nations shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see; they are all gathered, they come to thee; thy sons shall come from far, and thy daughters shall be carried on the side.

5 Then thou shalt see, and be bright, and thine heart shall throb, and be enlarged; for the abundance of the sea shall turn unto thee, the wealth of nations shall come to thee.

18. 'deeds': or, 'deserts': the word is correlative in meaning, standing for conduct, good or bad, and the corresponding return='recompense.'

19. Or (with the accents) 'when the adversary shall come in like a river, the Spirit of the LORD lifteth a banner against him.'

20. Or, '*for* Z...' '*for* those that...'

1. 'shine,' or, 'be enlightened': 'hath risen,' or, 'brightened,' 'dawned' (also ver. 2, and 3, 'rising').

5. 'see': 'fear,' some MSS. and editors. 'throb': or, 'tremble.' 'abundance': or, 'uproar.' 'wealth': or, 'strength.'

18 As ready to requite, a requital of shame unto his adversaries.

19 And they from the setting (of the sun) shall fear the name of the Lord, and they from the rising of the sun his glorious name; for the anger of the Lord shall come like a rushing river, it shall come with wrath.

20 And the deliverer shall come for Zion's sake, and shall turn away ungodliness from Jacob.

21 And this is the covenant to them from me, saith the Lord; my spirit which is upon thee, and the words which I have put in thy mouth, shall not fail out of thy mouth, and out of the mouth of thy seed: the Lord hath spoken it, henceforth and for ever.

LX. 1 Shine, shine, Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

2 Behold, darkness and gloom covereth the earth upon (the) nations; upon thee shall the Lord appear, and his glory shall be seen upon thee:

3 And kings shall walk by thy light, and nations by thy brightness.

4 Lift up thine eyes round about, and see thy children gathered together; behold, all thy sons are come from far, and thy daughters shall be borne upon the shoulders.

5 Then thou shalt see, and fear, and be amazed in heart, because there shall come over unto thee the wealth of the sea, and of nations and peoples. And there shall come unto thee

21. '*for* the Lord hath spoken it,' ℵBQ.

1. 'Shine': or, 'be enlightened.'

2. 'shall cover,' ℵBQ: 'darkness shall cover the earth, and gloom (shall be) upon (the) nations,' BQ. 'but upon thee,' ℵBQ.

4. Omit 'behold,' ℵB.

6 A stream of camels shall cover thee, young camels of Midian and Ephah; all of them shall come from Sheba, they shall bear gold and incense, and they shall tell tidings of the praises of the LORD.

7 All the flocks of Kedar shall gather together unto thee, the rams of Nebaioth shall minister unto thee; they shall go up with acceptance on mine altar, and I will beautify the house of my beauty.

8 Who are these that fly as a cloud, and as doves to their lattices?

9 Surely the isles are waiting for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel; for he hath beautified thee.

10 And aliens shall build thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, and in my favour have I had mercy upon thee.

11 And thy gates shall be open continually; they shall not be shut, day and night; to bring unto thee the wealth of nations, and their kings led along;

12 For the nation and the kingdom that will not serve thee shall perish; and the nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the plane tree and the larch together, to beautify the place of my sanctuary; and I will make the place of my feet honourable.

14 And the sons of them that afflicted thee shall go unto thee, bowing down; and all they that scorned thee shall bow themselves to the soles of thy feet; and they shall call thee the City of the LORD, Zion of the Holy One of Israel.

10. 'aliens': see lvi. 3. 'favour': or, 'acceptance,' as ver. 7, and lviii. 5.
11. i.e. 'that men may bring...wealth' (or, strength).
13. 'fir-tree': or, 'cypress.'
14. 'scorned,' or, 'rejected.'

6 Herds of camels, and the camels of Midian and Ephah shall cover thee; all (they) from Sheba shall come, bringing gold, and they shall bring frankincense and precious stone, and shall bring glad tidings of the salvation of the Lord.

7 And all the sheep of Kedar shall be gathered together, and the rams of Nebaioth shall come for thee, and acceptable (offerings) shall be brought unto mine altar, and my house of prayer shall be glorified.

8 Who are these that fly like clouds, and like doves with their nestlings?

9 For me did the isles wait, and the ships of Tarshish first of all, to bring thy children from far, and their silver and their gold with them, because of the name of the Lord, which is holy, and because the Holy One of Israel is glorious.

10 And strangers shall build thy walls, and their kings shall stand beside thee: for because of my wrath I smote thee, and because of my mercy I loved thee.

11 And thy gates shall be opened continually, by day and by night they shall not be shut, to bring unto thee the power of nations, and kings led along.

12 For the nations and their kings, whosoever will not serve thee shall die, and the nations shall be utterly desolated.

13 And the glory of Lebanon shall come unto thee, with the cypress and pine and cedar together, to glorify my holy place.

14 And there shall come unto thee in fear the sons of them that humbled thee and provoked thee; and thou shalt be called, City of the Lord, Zion of the Holy One of Israel,

6. Omit 'and precious stone,' BQ.

7. Omit 'for thee,' B.

8 fin. Add 'to me,' $\aleph^{ca?}$B.

9. 'first of all,' lit. 'among the first,' see Lid. and Scott, Lex. '*and* the name,' B 109 305.

11. 'and their kings,' B.

12. 'die': 'perish,' $\aleph$BQ. 'be utterly desolated': verb with cognate noun, to render Heb. repetition of verb.

13. 'with,' lit. 'in' (i.e. consisting in?).

15 Instead of thy being forsaken and hated, and none passing through thee; I will set thee for an everlasting pride, a gladness of generation upon generation.

16 And thou shalt suck the milk of nations, and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty one of Jacob.

17 Instead of brass I will bring gold, and instead of iron I will bring silver, and instead of wood brass, and instead of stones iron; and I will make thy government peace, and thine overseers righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction in thy borders; and thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall no more be thy light by day; and as for shining, the moon shall not give light to thee; and the LORD shall be to thee an everlasting light, and thy God thy beauty.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be to thee an everlasting light, and the days of thy mourning shall be fulfilled.

21 And thy people shall be all of them righteous; they shall possess the land for ever; the shoot of my planting, the work of my hands, that I may beautify myself.

22 The smallest shall become a thousand, and the least a strong nation; I the LORD will hasten it in its time.

LXI. 1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to bring glad tidings unto the afflicted; hath sent me to bind up the broken hearted, to proclaim liberty to captives, and opening of eyes to the bound:

15. Lit. 'and I will...' 'and' prob. marking principal clause.

17. Or, 'I will set peace (for) thy government, and righteousness thine overseers.'

21. Or, 'possess the earth': 'planting': or, 'plantation.' Heb. text has 'his,' margin 'my' (י for ו). Lit. 'for beautifying (oneself).'

22. Lit. 'the small' (Heb. has no comp. or superl. forms): 'the little.'

1. 'opening,' generally *of eyes*, but *perhaps* here *of the prison*.

15 Because thou hast been forsaken, and hated, and there was none that came to help; and I will set thee for an everlasting triumph, a joy for generations of generations.

16 And thou shalt suck the milk of nations, and shalt eat the wealth of kings; and shalt learn that I the Lord am thy Saviour, and the God of Israel that delivereth thee.

17 And instead of brass I will bring for thee gold, and instead of iron I will bring thee silver, and instead of wood I will bring thee brass, and instead of stones iron; and I will set thy rulers in peace, and thine overseers in righteousness.

18 And no longer shall wrong doing be heard in thy land, nor destruction, nor unhappiness in thy borders; but thy walls shall be called Salvation, and thy gates carved work.

19 And the sun shall not be thy light by day, nor shall the rising of the moon enlighten thy night; but the Lord shall be to thee an everlasting light, and God thy glory.

20 For thy sun shall not go down, and the moon shall not fail thee; for the Lord shall be to thee an everlasting light, and the days of thy mourning shall be fulfilled.

21 And thy people (shall be) all of it righteous, and they shall possess the earth for ever; guarding the plant, the work of his hands, for glory.

22 The smallest shall be for thousands, and the least one a great nation: I the Lord will gather them together in due season.

LXI. 1 The spirit of the Lord is upon me; wherefore he hath anointed me to preach glad tidings to the poor; he hath sent me to heal the broken hearted, to proclaim liberty to captives, and recovery of sight to the blind:

15. Or, 'and' may be taken to mark principal clause: almost = 'therefore.' In this case there should be a full-stop at end of ver. 14, and ver. 15 is complete in itself, otherwise 15*a* is a quasi-parenthesis, or else qualifies 14*b*.

17 init. Omit 'and,' B*. Lit. 'give thy rulers...'

18. 'carved work': perhaps γλύμμα is a corruption of ἀγαλλίαμα, 'triumph'; cf. lxi. 11.

19. 'sun shall not any more be,' B.

20. So A, 26: or, 'the sun shall not go down upon thee,' ethic dat., B &c.

21. Omit 'and' before 'they,' B. Or, 'possess the land...'

2 To proclaim a year of acceptance for the LORD, and a day of vengeance for our God; to comfort all mourners;

3 To appoint for the mourners of Zion, to give unto them a garland instead of ashes, the oil of gladness instead of mourning, a garment of praise instead of a faint spirit; and they shall be called oaks of righteousness, the planting of the LORD, that he may beautify himself.

4 And they shall build up ruins of old time; they shall raise up desolations of the first days; and they shall restore ruined cities, desolations of generation upon generation.

5 And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.

6 And ye shall be called the Priests of the LORD; men shall say of you, The Ministers of our God; ye shall eat the wealth of nations, and in their glory shall ye boast.

7 Instead of your shame, (ye shall have) twofold; and as for confusion, they shall sing of their portion; therefore in their land they shall possess twofold; everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery with injustice; and I will give them their earnings with truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the nations, and their offspring in the midst of the peoples; all that see them shall acknowledge them, that they are a seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall exult in my God; for he hath put on me garments of salvation, he hath wrapped me in a cloke of righteousness, as a bridegroom putteth on priestly garland, and as a bride doth don her jewels.

2. Or, '*of* our God.'

3. 'garland' or, 'diadem,' and so ver. 10. 'faint': word rendered 'dimly-burning,' xlii. 2. Lit. 'it shall be called to them, oaks...' &c. 'planting': or, 'plantation,' cf. lx. 21.

6. 'wealth': or, 'strength.' 'shall ye boast': or, 'and to their glory shall ye succeed.'

8. 'injustice': so some MSS., and many authorities. Usual Heb. text, Vulg. &c. point it differently as 'a burnt offering.'

10. Heb. repeats verb, 'rejoice,' for emphasis.

2 To call it an acceptable year of the Lord, and a day of requital; to comfort all them that mourn;

3 That there be given to the mourners of Zion glory instead of ashes, the anointing of joy to the mourners, a robe of glory instead of a spirit of despair; and they shall be called generations of righteousness, a plant of the Lord for glory.

4 And they shall build everlasting desolations, they shall set up what were before utterly desolate, and they shall renew desolate cities, that had been desolate for generations.

5 And strangers shall come, feeding thy sheep, and aliens for plowmen and vinedressers.

6 But ye shall be called priests of the Lord, and ministers of God; ye shall eat up the might of nations, and in their wealth shall ye be marvelled at.

7 So shall they inherit the earth a second time, and everlasting joy (shall be) upon their head.

8 For I am the Lord, that love righteousness, and hate robberies (proceeding) from injustice: and I will give to the righteous their toil, and I will make an everlasting covenant with them.

9 And their seed shall become known among the nations, and their offspring; every one that seeth them shall observe them, that these are a seed blessed by God.

10 And with joy shall they rejoice unto the Lord. Let my soul triumph because of the Lord; for he hath clothed me with a cloke of salvation and a robe of joy, he hath put a garland on (my head) as on a bridegroom, and hath adorned me with ornaments as a bride.

3. After 'Zion,' ℵ*B insert 'to them.'
6. Omit 'and' before 'ministers,' ℵBQ.
7. Or, 'inherit the land.'
9. 'their offspring in the midst of the peoples,' BQ^{mg}.
10. 'garland': or 'mitre,' 'diadem.'

11 For as the earth which putteth forth her sprout, and as a garden which causeth its plants to sprout, so the Lord GOD will cause righteousness and praise to sprout forth before all the nations.

LXII. 1 For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as a shining, and her salvation as a torch that burneth.

2 And nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the LORD shall pronounce.

3 And thou shalt be a crown of beauty in the hand of the LORD, and a diadem of kingship in the open hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolation; for thou shalt be called My delight in her, and thy land Married: for the LORD delighteth in thee, and thy land shall be married.

5 For (as) a young man marrieth a virgin, thy sons shall marry thee; and with the rejoicing of a bridegroom over a bride, thy God shall rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem; all the day and all the night continually they shall not hold their peace. Ye remembrancers of the LORD, no rest for you,

7 And give no rest to him, until he establish, and until he set Jerusalem (as) a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn (as) food to thine enemies; and aliens shall not drink thy new wine, at which thou hast laboured:

11. 'plants': lit. 'the things sown therein.'
2. 'pronounce,' or, 'determine.'
3. 'diadem,' or, 'tiara' (diff. word from lxi. 3, 10).
4. 'Forsaken,' 'Desolation,' 'My delight in her,' 'Married' = Heb. Azubah, Shĕmāmah, Hephzibah, Beulah.
6. 'remembrancers,' i.e. ye that remind the LORD.
6, 7. 'rest,' or, 'silence.'
8. 'laboured,' or, 'wearied thyself.'

11 And like earth making her blossom to grow, and like a garden its seeds; so will the Lord make righteousness and triumph to rise up before all the nations.

LXII. 1 Because of Zion I will not be silent, and because of Jerusalem I will not cease, until my righteousness go forth as light, and my salvation shall burn as a torch.

2 And nations shall see thy righteousness, and kings thy glory; and he shall call thee by thy new name, which the Lord shall name.

3 And thou shalt be a crown of beauty in the hand of the Lord, and a diadem of royalty in the hand of thy God.

4 And thou shalt no longer be called Forsaken, and thy land shall not be any more called Desolate; for thy name shall be called My delight, and thy land, Dwelling.

5 And as a young man joineth house with a virgin, so shall thy sons found houses with thee; and it shall be, as a bridegroom shall rejoice over a bride, so shall the Lord rejoice over thee.

6 And upon thy walls, Jerusalem, have I set watchmen, all the day and all the night, who shall not be silent for ever, making mention of the Lord.

7 For ye have none (other) like; if he establish, and make Jerusalem an exultation upon the earth.

8 The Lord hath sworn by his glory and by the might of his arm, I will not any more give thy corn and thy meats to thine enemies; and no longer shall stranger children drink thy wine, for which thou didst labour.

11. 'the Lord' repeated in B.

1. '*her* righteousness,' BQ^{mg} (Aq., Th., Symm.).

2. 'a new name,' B.

4. Add 'for the Lord hath taken pleasure in thee, and thy land shall be dwelt in,' B and most cursives, Q^{mg} (Theod., Symm.). [Omitted by ℵAQ* 26 41 109 (198 partly) 239 305 306.]

5. Omit 'with thee,' BQ.

9 For they that have gathered it shall eat it, and praise the LORD; and they that have stored it shall drink it in my holy courts.

10 Pass through, pass through at the gates; clear ye the people's way; cast up, cast up the highway; clear it of stones; lift up a banner over the peoples.

11 Behold, the LORD hath caused it to be heard unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his hire is with him, and his recompense before him.

12 And they shall call them The holy people, the redeemed of the LORD; and thou shalt be called, Sought out, A city not forsaken.

LXIII. 1 Who is this that cometh from Edom, with bright red garments from Bozrah? this, that is glorious in his raiment, swaying in the mightiness of his strength? I, that speak in righteousness, mighty to save.

2 Wherefore is there red upon thy raiment, and thy garments like one that treadeth in a winepress?

3 I have trodden the wine trough alone, and of the peoples there was not a man with me; and I trode them in mine anger, and trampled them in my fury; and their life blood was sprinkled on my garments, and I have stained all my raiment.

4 For a day of vengeance is in my heart, and the year of my redeemed ones is come.

12. Or, 'And men (indef.) shall call them...'

1. 'glorious,' lit. 'swelling': perh. of *flowing* robes. Cf. Ps. civ. 1; of swelling, rising ground, ch. xlv. 2.

3. The tenses are imperfect, with *vav* not conversive: the past tense may be iterative: or else the points require alteration for this rendering: and so ver. 6. 'life blood,' literally *juice* or *sap*. 'have stained': the tense form (Hiph. perf.?) is exceptional.

9 But they that gather them together shall eat them, and praise the Lord; and they that gather them together shall drink them in thy holy courts.

10 Go ye through my gates, and make a way for my people; and cast away the stones out of the way, lift up a signal to the nations.

11 For behold, the Lord maketh it to be heard unto the end of the earth; Say ye to the daughter of Zion, Behold, thy Saviour cometh to thee, having his own reward, and (his) work before his face.

12 And he shall call it an holy people, ransomed by the Lord; while thou shalt be called, A city sought after, and, Not forsaken.

LXIII. 1 Who is this that approacheth from Edom, a redness of garments from Bozrah? so beauteous in his apparel, in violence with might? I discourse righteousness, and judgment of salvation.

2 Wherefore are thy garments red, and thy raiment as from a trodden winepress?

3 (I am) full with the trodden (press); and of the nations there is no man with me; and I trode them down in wrath, and ground them down as the earth, and brought down their blood to the earth.

4 For a day of recompense is come upon them, and a year of ransom is here.

9. Rather, 'they that (have) gathered' (twice), B: 'my holy courts,' ℵBQ, &c.

11. (his) before 'work,' not expressed in AQ*.

2. 'from treading of a winepress,' Q: and see next note.

3. Or (taking πλήρης as genitive, see Hort, Introd. to N.T. on Mk iv. 28, App. p. 24): 'from...winepress, (3) full (and) trodden?' Tert. *adv. Marc.* iv. 40: 'sicut de foro torcularis pleno conculcato'; Cypr. *Epist.* lxiii. 7: 'velut a calcatione torcularis pleni et conculcati.' But Nobilius, 'id est, oppletus sum,' doubtfully. ℵ reads πλήρους with 23 41 91 97 239 306 (26) Q^{mg}. [Luc. MSS. insert *I trode the press alone*; so Symm.] 'in *my* wrath,' B: omit 'to the earth' at the end of verse, B*. [Luc. MSS. again have insertion, partly at least from Theod., Symm.]

5 And I looked, and there was none that helped; and I was amazed, and there was none that supported; and mine own arm wrought salvation for me, and my fury, it supported me.

6 And I trampled the people in mine anger, and made them drunk in my fury, and brought down their life blood to the earth.

7 I will recall the lovingkindnesses of the LORD, the praises of the LORD, according to all that the LORD hath recompensed to us, and the abundance of good toward the house of Israel which he hath recompensed to them, according to his mercies, and according to the abundance of his lovingkindnesses.

8 And he said, Only they are my people, sons that will not deal falsely; and he became their Saviour.

9 In all their distress he was distressed, and the angel of his Face saved them; in his love and in his forbearance he redeemed them; and he lifted them up, and carried them all the days of old.

10 And they rebelled and grieved his holy Spirit; and he turned to be their enemy, and himself fought against them.

11 And he remembered the days of old, Moses, his people; Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy Spirit within him?

12 That caused his glorious arm to go at the right hand of Moses, dividing the waters before them, to make himself an everlasting name?

13 That caused them to go through the deeps, like a horse in the wilderness, without stumbling?

5. Or, 'arm saved for me,' as lix. 16.

6. Many MSS., editions, and other authorities read '*shattered*' (ב for כ) for 'made drunk.'

9 init. So Heb. margin (לֹו to him for לֹא not). Heb. text, 'In all their adversity he was not an adversary...' (?).

11. Or, 'And his people remembered the days of old, of Moses.' Or, (omit 'with') 'the shepherd' (obj. to 'brought up,' or possibly to 'remembered'). Many MSS. &c. read 'shepherds.'

13. 'wilderness,' prob. meaning 'open country': cf. Psal. cvi. 9.

5 And I looked on them, and (there was) no helper; and I perceived, and no one took hold; and my arm rescued them, and my wrath pressed on.

6 And I trampled them down with mine anger, and brought down their blood to the earth.

7 I called to mind the mercy of the Lord, the excellences of the Lord in all things which the Lord recompenseth to us. The Lord is an upright judge to the house of Israel, he bringeth it upon us according to his mercy and according to the abundance of his righteousness.

8 And he said, Are they not my people? children, and they will not set at nought; and he was their salvation

9 Out of all affliction. It was no messengers, nor angel, but the Lord himself that saved them, because he loved them, and spared them; he it was that ransomed them, and took them up, and uplifted them all the days of old.

10 But they disobeyed, and provoked the holy Spirit; and he was turned to enmity against them, himself fought against them.

11 And he remembered the days of old: he that brought up from the land the shepherd of the sheep. Where is he that put his holy Spirit within them?

12 He that led Moses with his right hand? the arm of his glory? he overcame the water before his face, to make himself an everlasting name.

13 And he led them through the deep, like a horse through the wilderness, and they wearied not,

7. 'which he recompenseth,' ℵB.
8. Omit 'and' after 'children,' ℵBQ.
9. 'all their affliction,' ℵB: 'messenger,' ℵBQ: 'but himself that saved,' BQ.
10. 'his holy Spirit,' ℵBQ. 'and himself fought,' ℵ*A$^{a^2}$.
11. 'where is he that brought up from the sea...?' B*.
12. Or, 'He that led (them) by the right hand of Moses,' A.
13 init. Omit 'and' (also 14 before 'a spirit') ℵBQ.

14 As a beast goeth down into the valley, the Spirit of the LORD brought him to rest; so didst thou lead thy people, to make thyself a name of beauty.

15 Look from heaven, and see from the habitation of thy holiness and thy beauty: where is thy jealousy, and thy mighty acts? the sounding of thy bowels and thy mercies are restrained towards me.

16 For thou art our father; for Abraham knoweth us not, Israel doth not recognize us: thou, LORD, art our father; thy name is Our Redeemer from of old.

17 Why dost thou make us stray, O LORD, from thy ways, and harden our heart from fearing thee? Return, for thy servants' sake, the tribes of thine inheritance.

18 Thy holy people have possessed for a little while; our adversaries have trodden down thy sanctuary.

19 We are become as they over whom thou never barest rule, upon whom thy name was not called.

LXIV. 1 O that thou hadst rent the heavens, that thou hadst come down, that the mountains had quaked at thy presence!

2 As when fire kindleth brushwood, (as) fire maketh water boil, to make thy name known to thine adversaries, (that) nations should tremble at thy presence,

3 While thou didst terrible things (which) we hoped not for; that thou hadst come down, the mountains had quaked at thy presence!

4 And from old they have not heard, have not perceived by the ear, eye hath not seen a God beside thee, who will work for him that waiteth for him.

14. Ancient versions &c. 'the Spirit...led him' (slight difference of letters).
15 fin. Lit. 'have restrained themselves.'
18. Doubtful, but no other translation seems preferable.
1. Or, 'that thou *wouldest* rend,' &c.: and so in ver. 3.
2. '(that) nations should...' or, 'nations shall tremble...'
4. Or, 'eye hath not seen, beside thee, O God, what he will do for him,' &c.

14 And as beasts through a plain; and a spirit came down from the Lord, and guided them; so didst thou lead thy people, to make thyself a name of glory.

15 Turn thou from heaven, and see from thy holy house, and (thy) glory: where is thy jealousy and thy might? where is the abundance of thy mercy and thy pitifulness, that thou didst bear with us?

16 Thou art our father; for Abraham knew us not, and Israel recognized us not; but thou, Lord, art our father; deliver us, thy name is among us from the beginning.

17 Why didst thou make us to wander, Lord, from thy way? didst harden our hearts, that we should not fear thee? turn unto us, for the sake of thy bondmen, for the sake of the tribes of thine inheritance,

18 That we may inherit a little of thy holy mountain: our adversaries trode down thy sanctuary.

19 We are become as at the beginning, when thou didst not rule over us, neither was thy name called upon us.

LXIV. 1 If thou openest the heaven, trembling shall seize the mountains before thee, and they shall melt,

2 As wax melteth from before the fire; and fire shall burn up thine enemies, and the name of the Lord shall be manifest among thine enemies; from before thy face shall nations be confounded,

3 When thou doest thy glorious deeds; trembling shall seize the mountains before thee.

4 From everlasting have we not heard, nor have our eyes seen <any God except thee>, and thy works which thou wilt do to them that wait for mercy.

15. 'thy' not expressed before 'glory' in ℵAQ. Perhaps, 'the house of thy holiness and glory.'

16 init. 'For thou art,' ℵB: 'thy name is upon us,' ℵBQ.

18. Omit 'our adversaries...sanctuary,' ℵB.

2. 'before,' lit. 'the face of,' not expressed in ℵBQ: 'thy name shall be,' B.

4. 'any God except thee,' omitted by A*.

5 Thou meetest him that rejoiceth and worketh righteousness; in thy ways they will remember thee; behold, thou wast wroth, and we sinned; in them (have we been) long time, and shall we be saved?

6 And we are all become as one unclean, and all our righteousnesses as a polluted garment; and we are all withered as the leaf; and our iniquities, like the wind, will take us away.

7 And there is none that calleth upon thy name, that rouseth himself to hold fast by thee: for thou hast hid thy face from us, and melted us by the hand of our iniquities.

8 And now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

9 Be not wroth, O LORD, to the uttermost, and remember not iniquity for ever; behold, look, we beseech thee, we are all of us thy people.

10 Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation.

11 Our house of holiness and beauty, (in) which our fathers praised thee, is burned up with fire, and all our desirable things are laid waste.

12 Wilt thou, for this, refrain thyself, O LORD? wilt thou hold thy peace, and afflict us to the uttermost?

LXV. 1 I was to be inquired of by them that asked not, have let myself be found by them that sought me not; I said, Here am I, Here am I, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a refractory people, which walk in a way which is not good, after their own thoughts.

5 fin. Very dubious. Some render, 'in them (thy ways) is continuance (or eternity), and we shall be saved.'

7. 'and melted us': Secker, Lowth, Cheyne, &c. with Pesh. Targ. (cf. LXX.) propose to read 'delivered us into the hand of' [root מגן for מוג]. Perhaps 'into' is right.

8. 'potter': or 'fashioner,' xxix. 16, xlv. 9.

9. 'to the uttermost,' or, 'to excess.'

5 For he will meet them that do righteousness, and they shall remember thy ways. Behold, thou wast wroth, and we sinned: therefore we strayed,

6 And we all became as unclean, all our righteousness as filthy rags; and we fell away like leaves because of our transgressions; so shall a wind bear us away.

7 And there is none that calleth on thy name, or remembereth to lay hold upon thee; for thou didst turn thy face away from us, and didst deliver us over because of our transgressions.

8 And now, O Lord, thou art our father; and we are clay, all (are) the works of thy hands.

9 Be not wroth with us exceedingly, and remember not all our sins betimes; and now look upon us, for we are all thy people.

10 Thy city of the Holy One, Zion, is become desert; Jerusalem is become as a desert: turned to a curse

11 Is the house, our holy place: and the glory which our fathers blessed is burnt with fire, and all (our) glorious things are fallen together.

12 And for all this thou didst refrain, O Lord, and heldest thy peace, and didst humble us exceedingly.

LXV. 1 I became manifest to them that sought me not; I was found of them that inquired not of me; I said, Behold (here) am I, to the nation which called not my name.

2 I spread forth my hands all the day, to a disobedient and gainsaying people; to them which walked not by a way which was true, but after their own sins.

5 init. Omit 'For,' B.

8. 'all we (are) the works,' B.

11 fin. 'our' definitely expressed in ℵB; B omits 'together.'

12. Or, 'above (in addition to) all this.'

1. B transposes 'sought me not...' 'inquired not of me.' O.L. [Cyp. *Test.* i. 21] has quaerunt...interrogabant.

2. 'walk by a way which is not good' (fair), B.

3 The people that irritate me continually to my face; which sacrifice in the gardens, and burn incense upon the bricks:

4 Which sit in the graves, and lodge in guarded places, which eat swine's flesh, and broth of abominations is in their vessels:

5 Which say, Keep to thyself, come not near to me; for I am holy to thee. These are a smoke in my nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not hold my peace, unless I requite, and I will requite into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD; which burned incense on the mountains, and reproached me upon the hills: and I will measure their recompense first into their bosom.

8 Thus saith the LORD, As when the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sake, not to destroy the whole.

9 And I will bring forth a seed out of Jacob, and out of Judah a possessor of my mountains; and my chosen ones shall possess it, and my servants shall (go to) dwell there.

10 And Sharon shall become a home for flocks, and the valley of Achor a resting place for oxen, for my people that have inquired of me.

11 And as for you, that forsake the LORD, that forget my holy mountain, that set in order a table for Fortune, that fill up a mingled draught for Destiny:

4. Or, 'who dwell...and pass the night in guarded places.'
5. Or, possibly, 'I sanctify thee. These...'
7. 'reproached,' or, 'insulted.'
9 fin. Lit. 'shall dwell thither.'

3 This people is that which provoketh me continually to my face; it is they that sacrifice in the gardens, and burn incense upon the bricks to the demons that shall not be:

4 And they lie down in the monuments and in the caves for the sake of dreams; they that eat swine's flesh and broth of sacrifices; all their vessels are defiled.

5 That say, Hence away from me, draw not near to me, for I am clean: these are a smoke of my wrath, a fire burneth therein every day.

6 Behold, it is written before me, I will not be silent, until I render into their bosom

7 Their iniquities, and (the iniquities) of their fathers, saith the Lord; who burned incense upon the mountains, and reproached me upon the hills; I will render their works into their own bosom.

8 Thus saith the Lord: Like as the grape shall be found amid the cluster, and they shall say, Hurt it not: for a blessing of the Lord is in it: so will I do for the sake of him that serveth me, for his sake will I not destroy (them) all.

9 And I will bring forth the seed that cometh from Jacob, and from Judah, and it shall inherit my holy mountain, and my chosen shall inherit it, and my bondmen shall dwell there.

10 And there shall be in the forest folds of flocks, and the valley of Achor shall be for a resting place for herds, for my people who sought me.

11 But ye are they that forsook me, and that forget my holy mountain; and prepare a table for the demon, and fill a mingled drink to Fortune.

3. A reads 'burn incense' for 'sacrifice': 'demons that are not,' ℵBQ.
4 init. Omit 'and,' B.
6. 'until I render, and I will render,' ℵQ (Aq., Symm.).
7. 'render' is subj. (against grammar) in B*.
8. Omit 'of the Lord,' ℵ*BQ.
9. 'and my chosen and my bondmen shall inherit it, and they shall dwell there,' ℵBQ.

12 I will (even) destine you for the sword, and ye shall all crouch down to the slaughter; because I called, and ye did not answer; I spake, and ye did not hear; but did evil before mine eyes, and chose that in which I took not pleasure.

13 Therefore, thus saith the Lord GOD, Behold, my servants shall eat, and ye shall be hungry: behold, my servants shall drink, and ye shall be thirsty; behold, my servants shall rejoice, and ye shall be ashamed:

14 Behold, my servants shall sing for happiness of heart, and ye shall cry out for pain of heart, and shall howl for breaking of spirit.

15 And ye shall leave your name for a curse unto my chosen; and the Lord GOD shall slay thee, and call his servants by another name;

16 So that he who blesseth himself in the earth shall bless himself by the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the first distresses are forgotten, and because they are hid from mine eyes.

17 For behold, I create new heavens and a new earth; and the first things shall not be remembered, nor come up into the heart.

18 But rejoice ye and exult for ever at that which I create; for behold, I create Jerusalem an exultation, and her people a joy.

19 And I will exult in Jerusalem, and rejoice in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying out.

20 There shall be no more from thence an infant of days, or an old man, that shall not fulfil his days: for the youth an hundred years old shall die, and the sinner an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

14. 'happiness,' lit. '*good* of heart.'
15. 'curse,' lit. 'oath.'
16. 'truth,' Heb. Amen.

12 I will deliver you up to a sword, ye shall all fall by slaughter: for I called you, and ye hearkened not; I spake, and ye heard amiss; and did that which was evil before me, and chose that which I desired not.

13 Therefore thus saith the Lord, Behold, they that serve me shall eat, but ye shall be hungry; behold, they that serve me shall drink, but ye shall be thirsty; behold, they that serve me shall rejoice, but ye shall be ashamed.

14 Behold, they that serve me shall exult in joyfulness, but ye shall cry out for weariness of your heart, and shall wail because of the breaking of spirit.

15 For ye shall leave your name for a loathing for my chosen, but you shall the Lord destroy. But they that serve him shall be called by a new name,

16 Which shall be blessed upon the earth; for they shall bless the true God, and they that swear upon the earth shall swear by the true God. For they shall forget the first affliction, and it shall not come up into their heart.

17 For the heaven shall be new, and the earth new, and they shall not remember the former things, nor shall they come into their heart.

18 But they shall find joy and exultation in her; behold, I make Jerusalem an exultation, and my people a joy.

19 And I will exult in Jerusalem and rejoice in my people: and no longer shall there be heard in her the voice of weeping and the voice of crying,

20 Nor shall there be there one untimely, nor an old man who shall not fulfil his time: for the young shall be an hundred years old, but he that dieth a sinner shall be an hundred years old, and is accursed.

21 And they shall build houses, and themselves shall inhabit them; and shall plant vineyards, and themselves shall eat the fruits of them:

14. 'of heart...of your spirit,' B.
15. 'that serve me,' ℵB. 'loathing,' same Gr. word as 'surfeit,' i. 14.
18. 'for behold,' BQ.
20. 'be there any more one untimely,' B. 'shall be accursed,' ℵBQ.

22 They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of the tree are the days of my people, and my chosen shall wear out the works of their hands.

23 They shall not labour in vain, nor bring forth for terror; for they are the seed of the blessed of the LORD, and their offspring (shall be) with them.

24 And it shall be, before they shall call, I will answer; still shall they be speaking, and I will hear.

25 The wolf and the lamb shall graze together, and the lion shall eat straw like the ox; and (as for) the serpent, dust his food. They shall not do evil nor deal corruptly in all my holy mountain, saith the LORD.

LXVI. 1 Thus saith the LORD, The heavens are my throne, and the earth the footstool of my feet; where is this house ye will build unto me? and where is this place of my rest?

2 And all these things hath mine hand made, and all these things came to be, saith the LORD; and to this one will I look, to him who is afflicted and contrite in spirit, and trembleth at my word.

3 He that slaughtereth the ox, slayeth a man; he that sacrificeth the sheep, breaketh a dog's neck; he that offereth a meal offering, swine's blood: he that maketh a memorial of incense, blesseth iniquity. Also they have chosen their own ways, and their soul taketh pleasure in their abominations.

4 Also I will choose their mockeries, and will bring their fears upon them; because I called, and there was none that answered; I spake, and there was none that heard; and they did evil before mine eyes, and chose that in which I took not pleasure.

22. 'wear out,' causal of verb 'to grow old.' (Cf. LXX.)

1. 'where is...' or, 'what is...,' treated by some as equivalent to, 'what manner of house will ye build,' &c.: as the Greek.

22 And they shall not build, and others inhabit; and they shall not plant, and others eat. For according to the days of the tree of life are the days of my people; the works of their labours shall they make to grow old.

23 And my chosen ones shall not labour in vain, nor bring forth children for a curse; for it is a seed blessed by God, and their offspring shall be with them.

24 And it shall be, before they cry out, I will hearken to them; while they are yet speaking, I will say, What is it?

25 Then shall wolves and lambs feed together, and a lion shall eat chaff as an ox, and a serpent shall eat the earth as bread: they shall not do wrong nor hurt upon my holy mountain, saith the Lord.

LXVI. 1 Thus saith the Lord, The heaven is my throne, and the earth the footstool of my feet; what kind of house will ye build for me? or of what kind is the place of my rest?

2 For all these things hath mine hand made; and all these things are mine, saith the Lord; and unto whom shall I look, save to him that is humble, and quiet, and trembleth at my words?

3 But the transgressor, who sacrificeth to me a bullock, is as one that slayeth a dog, and he that offereth fine flour as though it were swine's blood; he that giveth frankincense for a memorial, as a blasphemer; and they chose their own ways, and their abominations, which their soul desired.

4 And I will choose their mockeries, and requite unto them their sins: for I called them, and they hearkened not unto me; I spake, and they heard not: and they did that which was wicked before me, and chose out things which I willed not.

22 init. Omit 'And,' ℵB: 'for the works,' B.
23 init. Omit 'And,' B.
23 fin. Omit 'shall be,' B.
1. '*and* of what kind,' BQ. A* apparently omits 'house.'
3. Or, 'as though he slew,' ℵ*B.
3 fin. 'and their soul desired their abominations,' B.
4. 'choose': 'receive,' B.

5 Hear the word of the LORD, ye that tremble at his word; your brethren say, that hate you, that drive you away for my name's sake, Let the LORD show himself glorious, and we shall see your joy; and they shall be ashamed.

6 A voice of tumult from the city, a voice from the temple, a voice of the LORD rendering retribution to his enemies.

7 Before she travailed, she brought forth; before pain came to her, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall a land be travailed with in one day? shall a nation be born at once? for Zion travailed, she also brought forth her sons.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD; shall I, that cause to bring forth, shut up (the womb)? saith thy God.

10 Be ye glad with Jerusalem, and exult in her, all ye that love her: rejoice with her, all that mourn with her.

11 That ye may suck, and be satisfied from the breast of her consolations: that ye may milk out, and delight yourselves from the fulness of her glory.

12 For thus saith the LORD, Behold, I extend to her peace like a river, and the glory of nations like an overflowing stream: and ye shall suck; ye shall be borne upon the side, and be fondled upon the knees.

13 As a man whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14 And ye shall see this, and your heart shall rejoice, and your bones shall shoot up like the young grass; and the hand of the LORD shall make itself known toward his servants, and he shall be indignant toward his enemies.

5. According to Heb. accents: 'your brethren say, they that hate you,..., For my name's sake the LORD shall be glorified.'

8. Or, 'Shall the earth be made to travail in one day?'

11. 'fulness,' doubtful word: possibly parallel to 'breast.'

14. 'and he shall be indignant...' or, 'and his indignation toward' &c.

5 Hear the word of the Lord, ye that tremble at his word; speak, our brethren, to them that hate us and hold (us) in abomination, that the name of the Lord may be glorified, and may be seen in their joy; and they shall be ashamed.

6 A voice of crying from the city, a voice from the temple, a voice of the Lord requiting a requital to them that resist him.

7 Before the travailing woman brought forth, before the pain of her pangs came, she escaped, and bare a man-child.

8 Who (hath) heard such a thing, and who hath seen it so? did the earth travail in one day, was a nation ever born at once? for Zion travailed, and she brought forth her children.

9 But it was I that gave thee this expectation, and thou rememberedst me not, saith the Lord: behold, is it not I that make the fruitful and the barren? saith thy God.

10 Rejoice, O Jerusalem, and keep solemn assembly, all ye that dwell in her; rejoice with joy, all ye that mourn over her.

11 That ye may suck, and be filled from the breast of her consolation; that ye may suck out, and take delight from the entering in of her glory.

12 For thus saith the Lord: Behold, I do incline toward them like a river of peace, and like a torrent overflowing the glory of nations: their children shall be borne upon the shoulders, and on the knees shall they be comforted,

13 As whomsoever a mother shall comfort; for so will I also comfort you, and in Jerusalem shall ye be comforted.

14 And your heart shall see and rejoice, and your bones shall grow up as herbage: and the hand of the Lord shall be made known to them that worship him, and he shall threaten the disobedient.

5. 'words of the Lord,' B: 'hate you and hold (you),' &c., B.

6. 'A voice, a crying,' A*.

8. 'or was a nation born,' B.

10. 'solemn assembly in her,' ℵBQ. 'all ye that love her,' BQ: 'rejoice together with her with joy,' B.

13. Omit 'for,' ℵBQ (punctuation then as Heb.).

14. 'And ye shall see, and your heart shall rejoice,' ℵB: 'them that fear him,' B.

15 For behold, the LORD shall come in fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For with fire will the LORD enter into judgment, and with his sword with all flesh; and the smitten of the LORD shall be many.

17 They that hallow themselves, and purify themselves for the gardens behind one in the midst, eating swine's flesh, and the abomination, and the mouse, shall come to an end together, saith the LORD.

18 And I ..... their works and their thoughts: it cometh, to gather all nations and tongues: and they shall come, and see my glory.

19 And I will set a sign among them, and I will send the escaped of them unto the nations, Tarshish, Pul, and Lud, that draw the bow, Tubal and Javan, the isles afar off, that have not heard my message, neither have seen my glory; and they shall tell my glory among the nations.

20 And they shall bring all your brethren out of all nations, a (meal) offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring the (meal) offering in a clean vessel to the house of the LORD.

21 And also of them will I take for the priests, for the Levites, saith the LORD.

22 For as the new heavens and the new earth, which I make, stand before me, saith the LORD, so shall your seed and your name stand.

17. 'one,' masc. (meaning a leader, hierophant?) Heb. text. Heb. marg. has 'one,' fem. (i.e. an image? or tree); some emend slightly, to read, for 'behind one,' 'one after another.'

18 init. Heb. has no verb in this clause: perhaps 'I know' or 'I will punish' should be supplied. 'it,' i.e. the time cometh.

19. 'message,' lit. 'hearing': perhaps, 'the report of me.'

21. Many MSS. and versions read 'for the priests *and* for the Levites.'

15 For behold, the Lord shall come as a fire, and his chariots as a whirlwind, to render vengeance in wrath, and utter rejection in a flame of fire.

16 For by the fire of the Lord shall all the earth be judged, and all flesh by his sword: many shall be wounded by the Lord.

17 They that hallow and purify themselves for the gardens, and eat swine's flesh, and their abominations, and the mouse, in the forecourts, shall be consumed together, saith the Lord.

18 And I (know) their works, and their reasoning; I am coming to gather together all the nations and the tongues, and they shall come, and shall see my glory.

19 And I will leave signs upon them, and I will send forth from them those that are saved to the nations, to Tarshish, and Phut, and Lud, and Meshech, and Tubal, and to Greece, and to the isles afar off; men who have not heard my name, neither have seen my glory: and they shall declare my glory among the nations.

20 And they shall bring your brethren out of all the nations for a gift to the LORD, with horses and chariots, in mule-chariots with awnings, into the holy city Jerusalem, saith the Lord, that the children of Israel may bring their sacrifices to me with psalms, into the house of the Lord.

21 And from them will I take me priests and Levites, saith the Lord.

22 For like as the heaven (is) new, and the earth (is) new, that which I make remaineth before me, saith the Lord: so shall your seed and your name stand.

15. 'his vengeance, and his,' &c. B. (Q supports former pronoun.)
16. A reads 'shall all the earth be consumed' (cf. ver. 17).
18. ℵ supplies verb 'know' (or 'understand').
19. 'a sign,' ℵ*B.
21. Rather, 'will I take for myself,' A: omit 'me,' BQ.

23 And it shall be, from new moon to new moon, and from sabbath to sabbath, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have rebelled against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a horror unto all flesh.

23 And it shall be, for month after month, and sabbath after sabbath, all flesh shall come before me to worship at Jerusalem, saith the Lord.

24 And they shall go forth, and shall see the limbs of the men that have transgressed against me: for their worm doth not cease, and their fire shall not be quenched: and they shall be for a spectacle to all flesh.

23. 'to worship before me at Jerusalem,' B.
23 fin. A* omits 'the Lord.'

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